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Cum Approbatione Superiorum

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"*Ut Ecclesia aedificationem accipiat.*"
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THE
ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. VI.—(LXVI).—JUNE, 1922.—No. 6.

THE SENSITIVE LIFE OF OUR BLESSED LORD IN THE HOLY EUCHARIST.

OUR Divine Lord in the Blessed Eucharist is the mainstay of our spiritual life, and we are naturally interested in questions that relate to His presence there. In this paper I intend to propound an opinion which is held by not a few theologians, but which for the most part lies hidden away in old volumes and needs to be presented in English, before it can be appreciated by the ordinary reader. The question to be discussed is this—In what way do we conceive of our Lord acting in the Blessed Eucharist? We believe indeed that He sees and knows and loves us when we come before Him; but how does He do this? For instance, does He see with His eyes and hear with His ears and love with His human heart in such a way that, if, by an impossibility, He were not in Heaven, He would still continue to do all this in the Blessed Sacrament?

At first sight it might seem improbable that He should thus use His sensitive faculties; for the organs of sense—His eyes, for example—have not extension when sacramentally present; hence, so far as our knowledge of natural things is a guide, we might be inclined to say that those organs cannot of their own natural powers be acted upon and affected by ordinary objects as our senses are, but that the knowledge which they would produce is obtained in some other way. For this reason, the commoner teaching of theologians—to question which is the purpose of this article—is that our Lord in the Blessed Eucharist does not exercise His bodily senses, nor is He affected by exterior material things, nor does He elicit

those spiritual acts of the soul which in us presuppose or depend upon the use of a non-spiritual faculty.

A glance at the consequences of this opinion will make its meaning clearer. It would follow that, since His senses do not function, we cannot analyze His love for a repentant sinner kneeling before Him, in the same manner as we account for the love which wells up in a mother's heart when she looks upon her child. In both cases, indeed, the love is there; but it arises from different causes. It is by the use of her eyes that the mother sees, and by the use of her ears that she hears; whereas in the view that we are adversely criticizing, the Master's love is stirred not by what His bodily eyes see, but in another fashion; for example, being God, He could communicate to His human nature what He knows by His divine omniscience; or it could be maintained that everything known to His soul in Heaven through the beatific vision is found also in the Eucharistic Presence; or again that His soul in the Blessed Sacrament has that knowledge which our souls will have after death, and therefore—God so willing—can be aware of material things without using the sensitive faculties.

At this point, then, let us define our position. We assert that there are very good grounds for thinking that in point of fact there is some preternatural, or perhaps miraculous, gift [1] enabling our Lord in the Blessed Eucharist to exercise some at least of His sensitive faculties; in particular His sight and His hearing. Thus, rather than adopt any of the three suggested explanations, mentioned in the last paragraph, of the genesis of the knowledge which He has in the Blessed Sacrament, we favor a simpler theory, namely, that His bodily eyes really see and His bodily ears really hear, even though these organs are not extended in space. Of course we do not reject the three theories just referred to, as though they contained untruth; we rather add a fourth as a better explanation, and hold that He sees and hears and loves us just as we see and hear and love one another. Thus we do not say that if this latter theory is rejected, then our Lord's Sacred Body in the Blessed Eucharist

[1] The Nominalist school holds that our Lord's sensitive faculties in the Blessed Sacrament do *not* need a special gift to enable them to function in their unextended state. This is not our position. We rather say there are reasons for postulating as a special privilege such sense-activity.

is to all intents and purposes dead; nor that He would not have, as man and in His sacramental state, an intimate knowledge of us and of all our thoughts and actions; for, as we have noted, there are at least three ways in which such things could be known to Him, quite independently of the use of His bodily organism.

Before, however, stating our reasons, three preliminary remarks will not be out of place.

1. We do not attempt to prove that our Lord's holy body receives all those sensations which we receive. Thus, e. g., we do not conceive of Him as feeling the cold or the heat of the church; for He is not affected by the mere fact that the "species" or "accidents" are acted upon in different ways; else His body would be literally broken when the Host is divided. We limit our thesis to certain definite functions of bodily life; in particular, to sight and hearing and those acts of love which depend upon such perceptions.

2. We do not assert that our opinion has by any means the certainty of faith; but that it is quite tenable and even extremely probable.

3. Seemingly, the view we shall presently defend is held, though not in explicit and accurate terms, by most of the faithful. At any rate, they and we have much learned authority to reassure us, if we have any doubts on this point. Thus, for example, Lessius[2] states: "It is very probable that by a divine power Christ in the Eucharist sees with His bodily eyes the priest and the others who are present, hears his voice," etc.; Suarez[3] asserts that this opinion is "not improbable"; Cardinal Franzelin[4] holds it to be "extremely probable". So also are cited in its favor St. Bonaventure,[5] De Rhodes,[6] Aegidius Coninck,[7] Henao.[7] Of the Dominican theologians, the following give their approval to the doctrine—Ledesma,[7] Serra,[7] Gonet,[7] and others. And there are not wanting those

[2] 3. Q. 76, a 7, dub. 2, n. 51. Cited by Franzelin, *De Eucharistia,* thesis XI, coroll. 2, p. 178.

[3] 53. 3. "De potentia absoluta nil repugnat quominus sensus Christi externi hic exerceant suas operationes, neque est improbabile id facere nunc circa objecta propinqua."

[4] Franzelin, p. 179, l. c.

[5] 4. dist. 10, P. 1, a. 1, q. 2, in "contra est". Cited by Franzelin, loc. cit.

[6] Cited by Cienfuegos, Disp. 2, Q. 50.

[7] Cited by Cienfuegos, l. c.

who not merely approve of, but explicitly defend this opinion. The learned Cornelius à Lapide holds it as true. "In the Eucharist", he says, "Christ conceals not only His Divinity but also His humanity behind the sacramental species of bread and wine, as though behind an intervening wall, and, as many theologians think, through these species as through lattice-work clearly sees us, not only with the eyes of the mind but also with those of the body." [8] Tanner [9] is also of this opinion. But the most famous patron of this theory is Cardinal Cienfuegos in his voluminous work *Vita Abscondita* published in 1728. Thus, though the more common teaching of the schools is against us, the doctrine we are exposing cannot be stigmatized as rash or novel.

We now briefly set out our reasons for holding that in the Blessed Eucharist our Lord has a miraculous power, in virtue of which His eyes, though not spatially extended, really see, and His ears likewise really hear, and His soul really loves us because of what it thus sees and hears.

In the first place, our Lord's words when promising the Blessed Eucharist and describing its nature seem strongly to favor our view. In St. John's Gospel (6: 51) He says, "I am the living bread which came down from heaven: if any man eat of this bread he shall live for ever, and the bread which I shall give him is my flesh for the life of the world". He not only calls Himself the "bread of life" (v. 48), but "living bread". Now this idea of "life" and "living" is much emphasized throughout the whole passage. Whence we argue that there should be given to the words the fullest meaning that they can bear consonant with the dignity of a glorified body: that we ought not to minimize the meaning of "living" so as to make it synonymous with "giving spiritual life", or "possessing the principle of bodily life", viz. a soul: but should say that "living" means "exercising at least some vital activity". Briefly, our Lord's words should be understood in their fullest sense; in this sense, "living" when

[8] In Cant., Cant. II, 9. "In Eucharistia enim Christus non solum Deitatem suam, sed et humanitatem per species sacramentales panis et vini, quasi per parietem intermedium abscondit, per easque quasi per cancellos clare nos tuetur, non solum oculis mentis *sed et corporis,* uti multi theologi putant."

[9] Cited by Franzelin, l. c.

predicated of a body signifies a body which can use its organs of sense.

Again, the body of our Lord is "the bread of life", or life-giving. It itself therefore must be living in the fullest sense. It is hardly enough if there is merely in the body a principle which communicates life; for then "life-giving" is predicated rather of this principle than of the body which contains it.

We now argue independently of these strong and expressive phrases. And it would seem that the reason we are about to adduce has very strong suasive force, though it is not strictly convincing. In the Eucharist our Lord lives a bodily life. Now a body lives by its vital acts. Our adversaries contend that He lives such a life in two ways: first, by the fact that there are brought from heaven to our Lord's body in the Blessed Eucharist those sensitive acts (perhaps we should say, those states of consciousness) which are His in heaven; and secondly, by His producing in the Blessed Sacrament acts which are independent of the use of His bodily senses. We reply that, in the first case, such a sensitive life is a very imperfect one, for it exists only because of the life in heaven; and in the second case He does not live a bodily life, but only the life of a disembodied spirit.

Further, what was one of the main reasons for which our Lo.d instituted the Blessed Sacrament? Was it not that He might continue to be amongst us as He was in the days of His flesh; that He might by His invisible presence supply for His visible one? Was it not for our comfort and solace? "I will not leave you orphans; I will come to you." "It seems evident to me", writes Cardinal Cienfuegos, "that all this must mean an actual bodily life primarily exercised in the Blessed Eucharist itself".[10]

Besides, we rob the Blessed Sacrament of much of its consoling efficacy, if we say that our Lord there has only that knowledge of us which He has through the beatific vision, or which is supernaturally infused by God, without being gained by the bodily experience of the Prisoner of Love. For is not the solace of His presence due largely to the belief that He

[10] No. 121, l. c.

really sees and hears us with His bodily senses, and not merely knows us with the knowledge which He has in heaven, from where, according to the more probable doctrine, He cannot see us with His bodily eyes as we see one another?

And again, our Lord in the Blessed Sacrament is the Head of the Church; that is to say, He unceasingly pours grace into the members of His mystical body, giving them vigor and strength and beauty. Now this constant effect is produced by Him as a living Man—one having a soul and a living body; for it is the Man God, Jesus Christ, not merely His soul, that is the Head of the Church. It would seem, then, that His body must have the use of some at least of its faculties; for that His humanity may act, and thus be the cause, moral and physical, of grace, the body as well as the soul should act. Clearly this argument is not absolutely stringent; but it has its force.

There is another argument which deserves consideration. Christ's infinite merits give us a strong reason for asserting the miraculous use of His bodily senses in the Blessed Eucharist. By merit we understand a claim to reward. Now our Divine Lord merited "condignly", or in strict justice; and His merit is infinite—that is to say, no created reward can fully satisfy His claim to remuneration. But within the range of possible rewards to which Christ has a strict claim, is the use of some of His sensitive faculties in the Blessed Eucharist. Therefore, unless we can show some reason why this gift would not be suitable, our Lord's claim to it should be considered as granted. The use of this principle is common with theologians; for example, they apply it when heaping perfections in unstinted profusion upon the Humanity of Jesus Christ; if a certain perfection or gift is not at variance with the purpose of the Incarnation (as, for instance, would be the inability to suffer), such a perfection is held to be present in our Lord, as a reward to which His infinite merits give Him a claim.

The aim of this paper is not mainly that of a devotional essay. It is intended rather as an exposition which may enable a priest, when giving instruction, to be accurate in his teaching and sure of the ground on which he stands. For this purpose the warning of Franzelin, after quoting Cienfuegos, may serve as a fitting conclusion:[11] "Thus writes Cardinal

[11] Franzelin, *De Eucharistia*, p. 179, note.

Cienfuegos: 'The knowledge of these perceptions of our Lord wonderfully intensifies devotion, nourishes confidence, gives a marked increase to our love, fosters reverence, yields solace to those who are praying in His sight, and furthers the heavenly intercourse of the soul with the Spouse who is present. For how much more confidently will one not enter a church to pray, if he knows that Christ our Lord from His throne hears with His ears one's sighs, and with His eyes sees one's tears? And while on the one hand he may not see his loved Master, nor with his ears hear the pleasing sound of His voice, yet will it not be a source of pleasure to the lover to know that he is by Him distinctly seen and clearly heard?'[12] Still we must be very much on our guard against exaggerating this and understanding it in such a way as that upon the certainty of this opinion depended what is quite a certainty of faith, viz. that all our states of mind are intimately present to and known clearly by the knowledge of Christ our Lord, even as Man and as present in the sacramental state. Our bodily senses are for us instruments necessary for knowing things of the sensible order: yet even of such things there is possible a higher knowledge superior to sense perception, as is clear in the case of pure spirits. This higher and more perfect manner of knowing, which is independent of the senses, and which every sane man must allow, belongs to the soul of Christ, even as He is in the Sacrament, is by itself clearly sufficient for all these acts of knowledge, for the sake of which the Cardinal, to increase devotion, urges the exercise of Christ's bodily senses in the sacramental state. If we fail to remember this, the expressions of the eminent author can be pressed too far."

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[12] *Vita Abscondita*, pref. et disp. 2, sect. 1, par. 1, n. 9.

THE NEW CODE AND RESERVATION.

THE great gifts of Roman civilization to the world were law and organized government. The Church christianized these and other precipitates from the past to help her in molding the new nations that followed in the wake of the Roman Empire. We are living in the backwash of that great wave of medieval civilization. As we should expect, the Church continues to preserve, develop, and adapt those great christianized products to the needs of modern times. The New Code is her latest milestone in that general preservative process. And yet, as ever before, that masterful Code is marked by her Christ-given quality of charity, especially for the sinner. This does not mean, however, that its canons are to be used as levers to uproot the medicinal, disciplinary, and penal legislation of the Church. A logical treatment, based on sound theologians, in view of erroneous, faulty, and hazy opinions which have appeared in the course of the last year, will bear this out.

As a well-laid foundation is essential to the erection of any lasting superstructure, so clear definitions of the basic terms are fundamental to clear discussion. Canon 893, § 1 gives us a general definition of Reservation taken in the wide sense: "Qui ordinario iure possunt audiendi confessiones potestatem concedere aut ferre censuras, possunt quoque . . . nonnullos casus ad suum avocare iudicium, inferioribus absolvendi potestatem limitantes."

Theologians give us a more precise definition, based on this canon, e. g., "Reservatio casuum . . . est revocatio alicuius casus (peccati vel censurae) ad proprium tribunal reservantis, ita ut nemo absolutionem impertire valeat nisi ipse reservans, eius successor aut superior in officio, vel eius delegatus." [1]

There is a twofold distinction to be made at the very start, which lies at the basis of all principles to be later evolved, viz. reservations *propter peccatum* and *propter censuram*.

A reservation *propter peccatum* is one in which the sin itself is reserved on account of the sin itself, and, irrespective of whether the censure is attached or not incurred, the sin remains

[1] *Vademecum Theologiae Moralis*, (V. T. M.), (1921), p. 390; Noldin, III, p. 410 (1920).

reserved (and on account of the sin itself).[2] In the third book of the Code, reservation *propter peccatum* is thus referred to:

893: § 1. Qui ordinario iure possunt audiendi confessiones potestatem concedere aut ferre censuras, possunt quoque . . . nonnullos casus ad suum avocare iudicium, inferioribus absolvendi potestatem limitantes.

§ 2. Haec avocatio dicitur *reservatio* casuum.

§ 3. Quod attinet ad reservationem censurarum, servetur praescriptum can. 2246, 2247.

Thus the Code justifies our fundamental distinction, and theologians further explain it: "Peccata duplici modo reservari possunt: aut ratione sui seu ipsum peccatum, sive censuram adnexam habeat sive non habeat; aut ratione censurae, quae peccato adnexa est, censura reservata. Censurae peccatis adnexae duplicis generis sunt, aliae quae receptionem sacramenti impediunt, aliae quae receptionem sacramenti non impediunt. In priori casu peccatum reservatum est, sed propter censuram, in altero casu peccatum non est reservatum."[3]

Prummer adds the note, which brings out the importance of the division: "In praxi uterque modus reservationis est bene distinguendus, cum in utroque modo diversa requirantur et ad incurrendam et ad absolvendam reservationem."[4]

For the present, we will confine ourselves to reservations *propter peccatum*. The Code further informs us as to who inflict reservations *propter peccatum*:

894. Unicum peccatum ratione sui reservatum Sanctae Sedi est falsa delatio.

895. Locorum Ordinarii peccata ne reservent, nisi, re in Synodo. . . .

896. Inter Superiores religionis clericalis exemptae unus Superior generalis et in monasteriis sui iuris Abbas . . . peccata, ut supra, subditorum reservare possunt. . . .

In addition to the one reservation *propter peccatum*, the Code allows for episcopal reservation properly so-called, i. e. those which the Ordinary reserves to himself in virtue of the power granted to him in Canon 895, and not otherwise reserved

[2] Tanquerey, III, p. 247.

[3] Noldin, III, p. 412; Prummer, *V. T. M.*, p. 390; *Manuale* (1914), p. 293.

[4] *Manuale*, p. 393.

to him in the Code. They are usually reserved *propter peccatum*, unless otherwise explicitly specified by the bishop himself. Thus Noldin writes: "Casus ab episcopis reservati fere omnes sunt peccata reservata. Plerique enim episcopi peccata sive censuras, pauci unum alterve peccatum cum censura reservant." [5]

Prummer states the same: ". . . casus reservati episcopis solent esse peccata reservata. Etenim praeter censuras a iure episcopis reservatas episcopi possunt quidem, sed non solent alias censuras easque reservatas ferre." [6]

The wording of the canons of the Code quoted in reference to this power indicates the same fact, as well as the position in the section on the reservation of sins.

Hence such statements as the following lack foundation: "If we have to deal with episcopal reservations, we are not to presume that the reservations are *ratione peccati*." [7] The argument given regarding the "coram ministro" case has no force, as this reservation has been taken out of the class of episcopal reservations properly so-called, and made a papal case reserved to the bishop. Further, the quotation from Noldin by no means supports the writer's point, as it *ex professo* refers to episcopal cases properly so-called, which are reserved with censure, which Noldin himself states are the exception.[8]

We turn now to the definition and determination of what a reservation *propter censuram* is, and what cases fall under this head. Such a reservation is present when the censure rather than the sin is reserved, and hence, after this removal of the censure, any confessor can absolve the sin.[9] All Code cases fall under this head, with the exception of false denunciation, referred to in Canon 894.

Under this division again we distinguish papal, or those mentioned in the Code, and episcopal proper, which bishops on the authority of the power vested in them enact. The latter class is to be carefully distinguished from those referred to above, viz. episcopal reservations *propter peccatum* properly

[5] III, p. 414.
[6] *Manuale*, p. 293.
[7] Eccl. Rev., May, 1921, p. 523.
[8] Idem, p. 524; Noldin, p. 415.
[9] Tanquerey, III, p. 247.

so-called. Noldin states: "Ratione auctoris, a quo reservatio procedit, casus reservati dividuntur in casus papales, quos summus pontifex pro universa ecclesia (sibi vel episcopis) [10] reservat, et in casus episcopales, quos episcopus pro sua dioecesi sibi reservat."

He further explains the nature of papal episcopal reservations: "Casus papales omnes sunt reservati cum censura et propter censuram, unus etiam ratione sui. Casus igitur papales proprie sunt censurae reservatae. . . ." [11]

Again, Noldin explains the nature of papal episcopal reservations: ". . . . ex Codice Iur. Can. quinque casus (excommunicationes latae sententiae) qui episcopis a iure communi reservantur. Hi proprie sunt casus papales, nisi episcopi ipsi eos sibi reservent, id quod vix accidet, cum per Codicem prohibitum sit." [12]

Thus Noldin also points out that bishops can reserve cases to themselves, in addition to those reserved in the Code *propter censuram*, which are one variety of episcopal reservations properly so-called, the other being the more common and given above, viz. *propter peccatum*.

These distinctions are extremely important, viz. between reservations *propter peccatum* and *propter censuram*, and between papal episcopal and episcopal properly so-called. Failure to bear them in mind undoubtedly accounts for the confusion of the case De Abortu in the August number, which shall be analyzed in detail later. The more fundamental distinction of that between *propter peccatum* and *censuram* underlies the principles governing ignorance, incurrence, and absolution in connexion with reservation.

The next point in our discussion concerns the end of reservation. Here two propositions can be stated: first, that reservations *propter peccatum* are purely disciplinary and medicinal; and secondly, that the Church, through the new Code in her legislation on reservation *propter censuram*, aims at checking the contumacious, and making the return of the repentant easier, with due allowance for the changed circumstances in faith and reverence for authority.

[10] III, p. 414.

[11] Idem, p. 414.

[12] Idem, pp. 414-415; Prummer, *Manuale*, p. 293.

As a prelude to this discussion, it should be noted that there is no question of "penalizing bishops and confessors," although in reservation the direct effect is on the confessor. Thus Noldin states: ". . . reservationem directe non afficere poenitentem sed confessarium, cuius potestatem restringit." [13] And Prummer: "Sive autem primarius sive secundarius reservationis effectus consideretur, reservatio immediate et primario afficit confessarium, cuius potestas limitatur; mediate etiam poenitentem, qui pro absolutione obtinenda adire debet tribunal superioris." [14]

This effect can by no means be called penal on the confessor, as it is an application of the Church's power of limiting jurisdiction required for the due organization of the Church. Nobody could claim that the state in its graduated system of lesser and higher courts is thereby penalizing the lower courts or magistrates. The Church is further a monarchical institution, and consequently maintains a graduated system among its ministers, lessening and extending their powers in accordance with their rank and dignity. This limitation is absolutely distinct from the notion of penalty or punishment.

In proof of the first proposition we turn to the Code itself and theologians. The Code classifies the 'poenae' of the Church:

> 2216: "In Ecclesia delinquentes plectuntur:
> § 1. Poenis medicinalibus seu censuris;
> § 2. Poenis vindicativis;
> § 3. Remediis poenalibus et poenitentiis."

Reservations *propter peccatum* are treated in a different section of the Code entirely, and nowhere do we find them included among the *poenae*. The care with which the bishops are to enact them, the broadness of the faculties granted in Canons 889 and 900, and the absence of the recourse, indicate clearly that the Church in allowing for them has in mind purely disciplinary and medicinal effects. Thus Noldin states: "Finis primus ipsa institutione reservationis suapte natura intentus est disciplinaris, bona nempe ecclesiae gubernatio: apta

[13] III, p. 410.
[14] *Manuale*, p. 292.

enim ecclesiae administratio exigit, ut graviora peccata, quae communitati fidelium perniciosa sunt, superioribus iudicibus possint, qua ratione malo obviandum sit. . . . Non deerant, qui tertium reservationis finem adderent, scilicet poenalem. Re ipsa per reservationem delinquentibus imponitur onus comparendi coram iudice superiore, nihilominus affirmari nequit, ecclesiam hoc ipso intendere, ut delinquentes puniantur. In novo Codice enim nullum apparet vestigium rationis poenalis, quae reservationibus insit; de utroque alio fine manifesta occurrunt indicia." [15] And Prummer: "Finis reservationis est bona disciplina ecclesiastica et bonum poenitentis. . . . Quae quidem disciplina optime obtinetur tum ex parte confessarii tum ex parte poenitentis. Sic enim quaedam graviora et perniciosiora peccata reservantur iudicibus superioribus excellentiore prudentia et experientia praeditis. . . ." [16]

With regard to our second proposition, reservations *propter censuram* presuppose an element of contumaciousness, which reservations *propter peccata* do not necessarily involve, as shall be pointed out, when the subject of ignorance is treated. But even in these cases, the disciplinary and medicinal ends are primary, as can be gathered from the quotations already given. The Code in the definition of a censure makes this clear:

2241, § 1. Censura est poena qua homo baptizatus, *delinquens* et *contumax,* quibusdam spiritualibus vel spiritualibus adnexis privatur, *donec, a contumacia recedens,* absolvatur.

Theologians have recognized the changing times, as Prummer indicates: "Nihilominus, licet reservatio casuum sit in se optima, hodie est parce adhibenda, cum fides facta sit ita frigida, ut poenitentes saepe non multum curent de reservatione et ex casibus reservatis occurentibus confessario non parvum onus accrescat." [17]

The Code itself gives strong evidence of its full recognition of this fact and with her Christ-given care for sinners the Church has made the road to repentance very easy. Thus note the charity of her recommendation to those who can inflict censures:

[15] III, p. 411.
[16] *Manuale,* p. 293; *V. T. M.,* pp. 390-391.
[17] *Manuale,* p. 293.

2214, § 2. . . . Meminerint Episcopi aliique Ordinarii se pastores non percussores esse, atque ita praeesse sibi subditis oportere, ut non in eis dominentur, sed illos tamquam filios et fratres diligant . . . deterreant, ne, ubi delinquerint, debitis eos poenis coercere cogantur . . . arguant, obsecrant, increpant in omni bonitate et patientia . . . plus caritas quam potestas . . . si resipiscere noluerint, ceteri, salubri in eos animadversionis exemplo, a vitiis deterreantur.

This also is the aim of C. 2248, §2: "Absolutio denegari nequit cum primum delinquens a contumacia recesserit . . . ."

And Can. 2219, § 1: "In poenis benignior est interpretatio facienda."

And Can. 2246, § 2: "Reservatio strictam recipit interpretationem."

This likewise is the purpose of many more canons, the citation of which space will not permit, e. g. 2233, 2252, 2254, and numerous others. In reference to episcopal reservations properly so-called, we have canon 897 (cautioning bishops not to reserve more than three or four crimes, the reservation of which they are to withdraw as soon as conditions warrant), and can. 899 and 900.

The importance of the difference between these two fundamental tyes of reservations, the absence of the element of penality in those *propter peccatum*, and its modification in those *propter censuram* cannot be overemphasized, and must be remembered in the course of the further development of this article.

Another fundamental point, and one that presents considerable difficulty, is the determination of the conditions for the incurring of reservation. C. 2242, § 1, gives these briefly: "Censura punitur tantummodo delictum externum, grave, consummatum, cum contumacia coniunctum. . . . "

Noldin thus develops this in somewhat greater detail:

1. Ut sit formale in ea malitiae specie, ob quam reservatur. . . .
2. Ut sit externum, etsi occultum. . . .
3. Ut sit mortale non solum ratione objecti, sed etiam ratione actus tum interni. . . . Reservatio praecipue cadit in actum externum, qui proinde graviter malus esse debet. . . .
4. Ut sit opere consummatum, quo significatur peccatum debere esse in sua specie perfectum; non solum attentatum sed consumma-

tum cum consecutione effectus, nisi lex reservans etiam actum imperfectum reservatum velit.

5. Ut sit certum, non solum dubium; dubium autem intelligitur tum dubium juris; an lex reservans se extendat etiam ad hunc casum; tum dubium facti: an peccatum revera commissum sit, an grave sit, et commissum sit cum conditionibus, sub quibus reservatum est.

Scilicet in dubio reservatio (censura) contrahitur vel non contrahitur pro veritate facti. Iam vero eiusmodi reservatio (censura), si reipsa contrahitur, ex usu ecclesiae a quolibet confessario auferri potest.[18]

In the further development of this article, we shall take it for granted that there is no doubt in regard to the fulfilment of these conditions.

The effect of ignorance on reservation can now be taken up. This will be divided into two sections: first, ignorance on the part of the penitent; and secondly, ignorance on the part of the confessor. (In both cases, the ignorance has reference to the reservation.)

The proposition to be established under the first section could be stated as follows: an ignorant penitent *is not* excused, according to the most probable opinion, from incurring episcopal reservations properly so-called *propter peccatum*, but *is* excused from all censures, except in the case of affected ignorance.

It is understood under the first part of this proposition that the bishop has not expressly stated anything to the contrary regarding ignorance. Noldin, in the latest edition of his work, who formerly held that ignorance would excuse for the first time from episcopal reservations *propter peccatum*, now writes: "Casus episcopales sine censura reservati incurruntur etiam ab eo qui reservationem ignorat. Reservationes quae rationem poenae habent, ignorantes non incurrunt; cum reservationes episcopales sint disciplinares et medicinales tantum, nihil impedit, quominus dicatur, etiam ignorantes easdem incurrere."[19]

Prummer in the latest edition of his work maintains his old opinion: "Ignorantia reservationis . . . Non autem excusat ignorantia a reservatione in peccatis episcopo reservatis nisi

[18] III, pp. 415-416; cf. Prummer, *Manuale*, p. 294; *V. T. M.*, p. 392; Tanquerey, III, pp. 249-250.

[19] III, p. 416.

tamen episcopus contrarium statuerit. Ita sententia longe probabilior. Reservatio est ad instar legis inhabilitantis, a qua ignorantia non excusat (C. 16, § 1)." [20]

Arregui, in keeping with his opinion that episcopal reservations *propter peccatum* are penal, maintains the contrary. He adheres to Noldin's old view that ignorance will excuse for the first time, and wrongly quotes Noldin in his favor.[21] This matter is however highly speculative, as can be gathered from Prummer's remark: "In praxi hodie fere omnes episcopi explicite declarant, utrum velint ignorantiam excusare necne." [22] Thus the first part of the proposition stands.

The second part, with regard to papal censures, is clear from the Code itself, and standard theologians. In the case of episcopal censures properly so-called, the case is not quite so clear.

C. 2229 gives the general laws governing ignorance of reservation *propter censuram*, and the effect of ignorance:

§ 1. A nullis latae sententiae poenis ignorantia affectata sive legis sive solius poenae excusat, licet lex verba de quibus in § 2 contineat.

§ 2. Si lex habeat verba: praesumpserit, ausus fuerit, scienter, studiose, temerarie, consulto egerit aliave similia quae plenam cognitionem ac deliberationem exigunt, quaelibet imputabilitatis imminutio sive ex parte intellectus sive ex parte voluntatis eximit a poenis latae sententiae.

§ 3. Si lex verba illa non habeat:

a. Ignorantia legis aut etiam solius poenae, si fuerit crassa vel supina, a nulla poena latae sententiae eximit: si non fuerit crassa vel supina, excusat a medicinalibus, non autem a vindicativis latae sententiae poenis;

b. Ebrietas, omissio debitae diligentiae, mentis debilitas, impetus passionis, si, non obstante imputabilitatis deminutione, actio sit adhuc graviter culpabilis, a poenis latae sententiae non excusant;

c. Metus gravis, si delictum, vergat in contemptum fidei aut ecclesiasticae auctoritatis vel in publicum animarum damnum, a poenis latae sententiae nullatenus eximit.

[20] *V. T. M.*, p. 392; *Manuale*, pp. 294-295, where a very full discussion of the question can be found; cf. Tanq., III, pp. 250-251.

[21] *Summarium T. M.* (1921), p. 392.

[22] *Manuale*, III, p. 295.

Canons 2292 and 2203 also throw further light on the matter. The element of contumaciousness is required for the incurrence of the censure, and hence the difference in the effect of ignorance in these cases and those treated under the first proposition. In the case of episcopal censures properly so-called, Noldin has the following: "Disputant, utrum in casibus proprie episcopalibus *cum censura* reservatis principaliter reservatum sit peccatum an censura. Verum certe probabilis est sententia, quae nullum in hac re statuens discrimen inter censuram papalem et episcopalem docet, etiam in casibus episcopalibus *principaliter et per se reservari censuram*, quia in iure nullum reperitur discriminis fundamentum, nisi episcopus mentem suam explicite significaverit. Momentum practicum huius sententiae in eo est, quod is, qui censuram non incurrit, neque reservationem incurrit, ut supra de casibus papalibus dictum est." [23] Prummer is cautious in his opinion: "Sin autem episcopus ipse (proprie iure) peccatum cum censura sibi reservat, quod raro accidit, tunc attendenda est intentio ipsius episcopi, a quo unice dependet, utrum velit ignorantes ligare necne." [24]

Hence, though there is little reason for thinking that the type of penitent referred to in the following quotation, does not incur reservations *propter peccatum*, there is serious question whether they incur reservations *propter censuram*: "Experience in the sacred ministry in the United States teaches that those who incur censures are not our enlightened and devoted Catholics." [25] This statement of another writer will also bear revision: "If confessors will bear in mind that the people, their penitents, know as much about reserved cases as they do about the latest laboratory discovery, they (the confessors) will save themselves much time and worry." [26] Regarding the obligation of instructing penitents further anon.

The Code is more precise with regard to ignorance on the part of the confessor. C. 2247, § 3 gives the general principle:

> Si confessarius, ignorans reservationem, poenitentem a censura ac peccato absolvat, absolutio censurae valet, dummodo ne sit censura ab homine aut censura specialissimo modo Sedi Apostolicae reservata.

[23] III, p. 415.
[24] *Manuale*, p. 225.
[25] ECCL. REV., March, 1921, p. 292.
[26] Idem, May, 1921, p. 524.

This is quite clear, and restated by theologians in almost the same terms. The difficulty arises in the correction of mistakes, with regard to episcopal cases properly so-called. Noldin has the following to say of such a case:

Si a casu episcopali absolvat, ad statuta dioecesis attendat; in multis enim dioecesibus in hoc casu jurisdictio confertur confessario, ut poenitentem in bona fide existentem directe absolvere possit. Quodsi nil huiusmodi statutum sit:

(a) Poenitens, qui postea cognoscit se a peccato reservato indirecte tantum absolutum esse, aut ad confessarium redeat eumque roget, ut facultatem absolvendi sibi comparet, aut alium confessarium habentem potestatem in reservata adeat et peccatum indirecte tantum remissum iterum confiteatur.

(b) Confessarius admoneat poenitentem de errore commisso, si facile fieri potest.[27]

The penitent in such a case is covered by Canon 209: "In errore communi aut in dubio positivo et probabili sive juris sive facti, jurisdictionem supplet Ecclesia pro foro tum externo tum interno."

We are now in a position to investigate the important and somewhat involved question of absolution from reservation. This again will be divided under two heads: first, absolution from episcopal cases properly so-called, reserved *propter peccatum*; secondly, absolution from papal cases, i. e. those reserved by the Code.

I. Absolution from episcopal cases properly so-called.

A. Who can absolve?

(a) By ordinary authority:

(1) The one reserving, his successor, his superior, the vicar general, and the canon penitentiary.

(2) The difficulty arises in the interpretation of Canon 899, § 3: "Ipso jure a casibus, quos quoquo modo sibi Ordinarii reservaverint, absolvere possunt tum parochi, aliive qui parochorum nomine in jure censentur, toto tempore ad praeceptum paschale adimplendum utili, tum singuli missionarii quo tempore missiones ad populum haberi contingat."

[27] III, p. 420.

(The REVIEW in the solution of the case De Abortu,[28] which is a Code case and so not an episcopal case proper, states: "Furthermore a parish priest may absolve from such cases during the season when the Easter duty can be complied with. The same faculty is given to the missionary. . . ." Our thesis will be, that Canon 899, §3, according to standard theologians, refers only to episcopal cases properly so-called, as we have defined them. From the position the treatment of this privilege occupies in the treatises of Noldin,[29] Prummer,[30] and Arregui,[31] among others, it is obvious that this is their opinion. Augustine is explicit: "The cases are those which the Ordinary has reserved to himself, i. e. the three or four which are reserved not to or by the Apostolic See, or by the law to the Ordinary. But it does not matter—"quoquo modo"—whether they are reserved as simply reserved cases, or under censure. By law signifies that no delegation or express concession is needed."[32]

The force of the reflexive pronoun *sibi* is to limit the cases in question to those reserved by the bishop himself, "quoquo modo", whether *propter peccatum* or *censuram*, but in either case episcopal reservations properly so-called.)

(b) By delegated authority:

(1) C. 899, § 2: ". . . et habitualiter impertiatur saltem vicariis foraneis, addita, praesertim in locis . . . remotioribus, facultate subdelegandi toties quoties confessarios sui districtus, si et quando pro urgentiore aliquo determinato casu ad eos recurrant."

(2) Obviously all to whom the ordinary has given delegated power.

B. When do these reservations cease?

(a) There are certain cases under which they cease by the common law of the Church apart from any delegation by bishops, i. e. *a jure*.

[28] August, 1921, p. 191.
[29] III, pp. 417-418.
[30] *V. T. M.*, p. 395.
[31] *S. T. M.*, p. 399.
[32] IV, p. 335.

(1) C. 900, which must likewise be interpreted according to standard theologians, we quote in full, because of its misinterpretation: "Quaevis reservatio omni vi caret:

1. Cum confessionem peragunt sive aegroti qui domo egredi non valent, sive sponsi matrimonii ineundi causa;
2. Quoties vel legitimus superior petitam pro aliquo determinato casu absolvendi facultatem denegaverit, vel, prudenti confessarii judicio, absolvendi facultas a legitimo Superiore peti nequeat sine gravi poenitentis incommodo aut sine periculo violationis sigilli sacramentalis;
3. Extra territorium reservantis, etiamsi dumtaxat ad absolutionem obtinendam poenitens ex eo discesserit."

(The REVIEW in the solution of the case De Abortu applies this canon also. But without justification, as the canon deals with reservations *propter peccatum*. Noldin, Prummer, Arregui, and others classify this canon also under episcopal cases properly so-called. Arregui makes this very definite by inserting the word "peccatorum" after "reservatio" in the opening line of the canon. Augustine is definite: ". . . we can hardly believe that papal reservations cease under the conditions mentioned, because papal reservations, with one exception, all have censures attached, for the absolution of which canons 2253 f. must be consulted." [33]

The writer in the September number for the same year adds further arguments for this opinion.[34]

The "grave incommodum" referred to must be interpreted according to the opinions of standard theologians. Thus Noldin gives examples: "Grave poenitentis incommodum adesse censetur: a. si poenitens alias scandalum daret; b. si incurreret infamiam; c. si urget praeceptum communionis paschalis vel in sacerdote necessitas celebrandi." [35]

[33] Idem.
[34] ECCL. REV., Sept., 1921, pp. 297-298.
[35] III, p. 419.

And Prummer: " . . . si adest causa gravis, e. g. si urgeat praeceptum communionis paschalis, quae sine scandalo aut infamia differri nequeat." [36]

Augustine has the following: a grave incommodum would be " . . . inconvenience of the penitent. But this must be great. A little wait could not be called a great inconvenience for city folk. But if one living in the country would have to call again, this might be a great inconvenience. It might also be a great inconvenience to come again for a man or woman who is known as a rare church-goer; for in that case gossip might easily result." [37]

In all these cases, it is understood that the scandal and infamy involved must be real, and presumably of the type that the authors in question designate as real in other sections of their treatises. It is quite justifiable for a confessor to arouse the condition in the penitent's mind, wherein it would be hard for them to remain for a long time in the state of mortal sin. Other cases of grave incommodum should naturally be of the same gravity as these typical cases given by standard theologians. Hence, to assert that a sodality communion, or such like, would constitute a " grave incommodum " or " casus urgentior " [38] is approaching periously near the proposition condemned by Innocent XI, (n. 59) : " Licet absolvere dimidiate tantum confessos, ratione magni concursus poenitentium, qualis v. gr. potest contingere in die magnae alicuius festivitatis aut Indulgentiae.")

(2) In the case of peregrini, we have the following statement of Noldin, in common with Prummer, and other theologians:

" Peregrini ergo a peccatis et censuris in propria dioecesi reservatis a quovis confessario directe absolvi possunt . . . " [39]

As Prummer points out, the new decision in this matter must be borne in mind:

[36] *Manuale*, p. 299.
[37] IV, p. 336.
[38] ECCL. REV., 1921, May, p. 521 Aug., p. 191; refuted partly in Sept., 1921.
[39] III, p. 419.

"A casibus reservatis peregrini absolvuntur prorsus eodem modo sicut indigenae. Contraria sententia multorum auctorum nunc relinquenda est post claram decisionem Comm. Pont. d. 24. Nov. 1920." [40]

(3) C. 882 gives us the method of action in periculo mortis: "In periculo mortis omnes sacerdotes, licet ad confessionis non approbati, valide et licite absolvunt quoslibet poenitentes a quibusvis reservatis et notoriis, etiamsi praesens sit sacerdos approbatus, salvo praescripto can. 884, 2252."

(b) Absolution is the second way in which these reservations cease. Noldin is quite clear on this point:

a. "Per absolutionem validam ab eo datam, qui ordinariam vel delegatam potestatem habet absolvendi a peccatis reservatis.

b. Per confessionem etiam invalidam vel sacrilegam apud confessarium habentem potestatem in reservata, in qua accusatur reservatum . . .

c. Per confessionem validam apud confessarium habentem potestatem in reservata, in qua reservatum ex oblivione non accusatur; haec sententia probabilis et proinde practice tuta est . . . ratio est *per absolutionem indirectam* auferri potest reservationem si confessarius debita potestate instructus id velit. . .

d. Per confessionem peccati dubie reservati apud confessarium simplicem, etiamsi postea cognoscatur certe reservatum esse. . . " [41]

The conclusions from this section of our argument are very important, and at variance with the writers in the REVIEW referred to. First, that Canons 899, § 3 and 900 give the parties concerned ordinary power to absolve only from episcopal reservations properly so-called, whether they be *propter peccatum* or *censuram*, and not from papal censures, whether

[40] *V. T. M.*, p. 396.
[41] III, p. 419.

they be reserved to the bishop or not. Secondly, that the "grave incommodum" referred to in Canon 900, § 2, cannot be extended to cover everything, but must be interpreted according to the opinion of standard theologians: if it be extended, this must be to cases of equal gravity with the typical cases given by them.

II. Absolution from Papal Reservations.

This it will be remembered is the second main division that was made in the start of the discussion of the subject of absolution from reservation in general. It would be well to recall at this point that the cases contemplated are all the cases contained in the Code (with the exception of the one already referred to as reserved to the Holy See *ratione sui* or under our division *ratione peccati*), irrespective of whom they are reserved to by the Code.

The great question under this section is, Who can absolve?

1. The Pope, and the "poenitentiarius major".
2. C. 239, § 1, n. 1: Cardinals . . "facultate gaudent: 1 . . absolvendi ab omnibus peccatis et censuris etiam reservatis, exceptis tantum censuris Sedi Apostolicae specialissimo modo reservatis et illis quae adnexae sunt revelationi secreti S. Officii."
3. "Confessarius, quem Cardinalis vel Episcopus sibi suisque familiaribus elegerit, etiamsi iurisdictione careat, quam ipso iure obtinet, etiam quoad censuras reservatas, exceptis specialissimo reservatis." [42]
4. C. 2237, § 1: "In casibus publicis potest Ordinarius poenas latae sententiae iure communi statutas remittere, exceptis:
   1. Casibus ad forum contentiosum deductis;
   2. Censuris Sedi Apostolicae reservatis;
   3. Poenis inhabilitatis ad beneficia. . . .

   § 2: In casibus vero occultis, firmo praescripto can. 2254 et 2290, potest Ordinarius poenas latae sententiae iure communi statutas per se vel per alium remittere, exceptis censuris specialissimo vel speciali modo Sedi Apostolicae reservatis."

   Noldin adds a practical note under this head:

[42] III, p. 421.

" Plerique tamen episcopi ex specialibus indultis S. Sedis ampliores habent facultates absolvendi etiam a casibus publicis reservatis, adeo ut confessarii, qui indigent facultate absolvendi ab aliquo casu papali, eam fere semper ab ordinario accipere possint." [43]

C. 2197, § 1, tells us what a public case is:

" Publicum, si iam divulgatum est aut talibus contigit seu versatur in adiunctis ut prudenter iudicari possit et debeat facile divulgatum iri."

5. C. 2252: " Qui in periculo mortis constituti, a sacerdote, specialis facultatis experte, receperunt absolutionem ab aliqua censura ab homine vel a censura specialissimo modo Sedi Apostolicae reservata, tenentur, postquam convaluerint, *obligatione recurrendi, sub poena reincidentiae*, ad illum qui censuram tulit, si agatur de censura ab homine; ad S. Poenitentiariam vel ad Episcopum aliumve facultate praeditum, ad normam can. 2254, § 1, si de censura a iure; *eorumque mandatis parendi.*"

We have again to turn to standard theologians to interpret what the canon means by " in periculo mortis." Thus Noldin includes under this term:

" . . . periculum mortis a causa externa inducitur ut in praelio, in periculosa navigatione, in partu difficili," and according to the decree of the Holy Office . . . " milites in statu convocationis bellicae." [44]

Prummer,[45] Augustine,[46] and many others state the same thing.

6. C. 2254 treats of the casus urgentior, which again does not " cover every case that may arise," but only those given by standard theologians, or of similar gravity. Noldin summarizes thus:

" In casibus urgentioribus, si nempe censura exterius servari non possit sine periculo gravis scandali vel in-

[43] III, p. 422.
[44] Prummer, *V. T. M.*, p. 394.
[45] *Manuale*, p. 295.
[46] IV, p. 287.

famiae, aut si durum sit poenitenti in statu peccati permanere per tempus necessarium, ut superior competens provideat, quilibet confessarius ab omnibus casibus papalibus absolvere potest, injuncta tamen obligatione recurrendi et standi mandatis." [47]

In August 19, 1891, the Holy Office answered two questions that throw a light on this canon:

"I. An obligatio standi mandatis Ecclesiae, a Bulla Apostolicae Sedis imposita, sit sub poena reincidentiae vel non?

II. An obligatio standi mandatis Ecclesiae, in sensu Bullae Apostolicae Sedis, idem sonat ac obligatio se sistendi coram S. Pontifice, vel an ab illa debeat distingui?

Ad I. Affirmative ad primam; negative ad secundam partem.

Ad II. Obligationem standi mandatis Ecclesiae importare onus sive per se, sive per confessarium, recurrendi ad S. Pontificem, ejusque mandatis obediendi, vel novam absolutionem petendi ab habente facultatem absolvendi a censuris S. Pontifici speciali modo reservatis." [48]

Thus in this case, the recursus is not at the will of the confessor nor has he any power to tamper with its contents, before imposing it on the penitent. Noldin writes thus about the recursus:

"Recursus faciendus est, si sine gravi incommodo fieri potest: a. sub poena reincidentiae in eandem censuram, b. intra mensem, c. saltem per epistolam vel per confessarium, etiam diversum ab eo, qui eum absolvit, d. reticito nomine. . . " [49]

We have already explained what is meant by a grave incommodum.

What then is a casus urgentior, according to standard theologians? It is to be noted in the first place that confessors are bound *sub gravi* to judge them seriously. The decree of the Holy Office, 23 June, 1886, puts it thus:

[47] III, p. 422.
[48] *Acta Sanctae Sedis,* XXIV, p. 747.
[49] III, p. 422.

"In casibus urgentioribus, in quibus absolutio differri nequeat, absque periculo gravis scandali vel infamiae, super quo Confessariorum *conscientia oneratur.* . . . "

And Noldin:

"De casu urgentiore judicare debet confessarius; quodsi ejus judicium vel ex culpabili imprudentia vel ex levitate erret, absolutio quidem valida est, ipse vero *graviter peccare potest*: ejus namque conscientia in hac re oneratur, ut habet decretum pontificum." [50]

Noldin's opinion as to the nature of a casus urgentior has already been cited. Prummer adds:

"Casus hujusmodi urgentiores sunt e. g. quando omnia parata sunt ad nuptias, quae proinde differri nequent, et alteruter sponsus confitetur peccatum reservatum; vel si sacerdos complicem suum absolvit nec potest abstinere a Missa dicenda. Censetur etiam ratio sufficiens et casus urgentior, si esset durum pro poenitente permanere in statu peccati mortalis per tempus necessarium ad petitionem ad concessionem facultatis absolvendi a reservatis." [51]

And Ayrinhac gives as example, a penitent who cannot abstain

". . . from communion or abstain from celebrating Mass, without causing scandal, or without giving rise to grave suspicions against himself. Even should no such danger exist, he may have to comply with the precept of annual confession and communion." [52]

Here again, it would be well to recall the practical advice of Prummer:

"Quodsi poenitens non tam vivide cupit absolvi quam primum fieri potest licet confessario hoc desiderium in eo prudenter excitari sicque dispositum absolvere." [53]

Caution should be used in this advice, as one who is contumacious enough to incur the censure may be of hardened con-

[50] III, p. 422.
[51] *Manuale*, p. 297.
[52] *Penal Legislation*, p. 109.
[53] *V. T. M.*, p. 394.

science, and consequently difficult to arouse to the necessary troubled state of conscience. Prummer's advice as to how to treat such a case is very much to the point:

> " Sin autem omnes conditiones requisitae adsunt tunc investigandum, num sit casus urgentior, necne. Si non est casus urgentior, poenitens non est absolvendus, sed vel ad alium . . . mittendus vel prius petenda est facultas absolvendi. Sin vero est casus urgentior, tunc poenitens monendus est de reservatione et de obligatione infra mensem recurrendi." [54] " Si tamen iste recursus est moraliter impossibilis, iam simpliciter aufertur censura sine ulla alia obligatione." [55]

In view of this exposition, and the condemned proposition which has already been quoted, the examples of casus urgentior given by the writers can hardly, when taken in themselves, be considered prudently as such.[56] The statement that this canon will " cover any urgent cases that may arise," if it be interpreted in the light of the examples given, is erroneous. Many prudent priests have objected to the multiplication of sodalities and confraternities on the very ground that their members often cannot for various reasons make the monthly Communion in a body at the same Mass or even the same church, not to speak of the number who do not keep up the practice continually. If the confessor takes the time and trouble to arouse the state of conscience to the point where the medicinal and disciplinary qualities have their effects, then the case would fall under the law, but for another reason than the mere attendance at the Sodality Communion.

7. In Canon 2254, § 3, we have the extraordinary case where the recursus is impossible, and which must be carefully distinguished from the casus urgentior:

> " Quod si in casu aliquo extraordinario hic recursus sit moraliter impossibilis, tunc ipsemet confessarius, excepto casu quo agatur de absolutione censurae de qua in can. 2337, potest absolutionem concedere sine onere

[54] Eccl. Rev., May, 1921, p. 521; August, p. 191; Refutation, September, pp. 297-298.

[55] *Manuale,* pp. 301-302.

[56] L. c. Eccl. Rev.

de quo supra (i. e. recursus), iniunctis tamen de jure iniungendis, et imposita congrua poenitentia et satisfactione pro censura, ita ut poenitens, nisi intra congruum tempus a confessario praefiniendum poenitentiam egerit ac satisfactionem dederit, recidat in censuram."

It is possibly this case that the writer is referring to when he states:

> "To his judgment (i. e. the confessor's) and prudence the Code leaves the enjoining of the burden of recourse to the superior. The confessor is the final arbiter as to whether there exists an obligation to the superior at all." [57]

If the writer intends to confine the statement to the case now under discussion, it is true; if, however, he intends to include all more urgent cases, a serious error has been made, due to confusing it with the casus urgentior properly so-called.

In the interpretation of this case, we again appeal to standard theologians. Thus Noldin illustrates it:

> "Eiusmodi casus extraordinarius facile accidere potest in missionibus vel exercitiis, si confessarius extraneus proficisci debet, antequam expectari possit responsum superioris et poenitens aut propter imperitiam aut ob aliam causam scribere nequit et durum ei sit adire alium confessarium." [58]

And Prummer:

> "Si recursus faciendus intra mensem est moraliter impossibilis, e. g. quia poenitens nequit redire ad eundem confessarium, neque ipse scribere valet ad S. Poenitentiariam, tunc omisso recursu (nisi agatur de peccato absolutionis complicis) confessarius potest poenitentem absolvere, sed debet:
>
> (a) iniungere de iure iniungenda, e. g. reparationem scandali, damnorum, etc.;
>
> (b) imponere congruam poenitentiam et satisfactionem pro censura, et quidem ita, ut poenitens, nisi intra congruum tempus definiendum poeni-

[57] *Manuale*, p. 297.
[58] III, p. 423.

> tentiam egerit et satisfactionem dederit, recidat in censura, e. g. poenitens qui propter lectionem librorum hereticorum excommunicationem incurrit, potest in casu urgenti absolvi ab aliquo missionario in loco breviter commoranti, sed confessarius illi dicat: tu debes libros haereticos tradere vel comburere; insuper intra mensem debes bis recitare rosarium, secus in eandam censuram incidis." [59]

Thus this case presupposes that the casus urgentior is present, and the further circumstance that the recursus is morally impossible.

8. In articulo mortis the principles are the same as for in periculo mortis.

In the section regarding the absolution from papal censures, we have established the following propositions:

I. That the casus urgentior referred to in canon 2254, §§ 1, 2, does not cover all cases that may arise, but those only that are specified by standard theologians, or ones of similar gravity;

II. That the casus extraordinarius and urgentior are absolutely distinct, and consequently special concessions regarding the recursus in 2254, § 3, cannot be applied at will to 2254, §§ 1, 2;

III. That the confessor in judging of the possibility of the recursus is gravely bound to use sound theological common sense in this matter, i. e. follow standard theologians.

The general confusion created about the necessity of the recursus, demands a clear statement. In the application of canon 889, § 3, and 900, which concern episcopal reservations properly so-called, the law makes no mention of recursus, so none is necessary. With regard to reservations propter censuram, there is somewhat greater difficulty. Canon 2248, § 3, states a general guiding principle:

> "Censura, per absolutionem sublata, non reviviscit, nisi in casu quo onus impositum sub poena reincidentiae impletum non fuerit."

[59] *V. T. M.*, p. 395.

The latter part of the canon concerns the exception in the case of the casus extraordinarius referred to in canon 2254, § 3, and 2290, § 2. The general rule is:

> "Si poenitens mandata iniuncta non implet, peccat quidem at non contrahit denuo censuram, quia solus recursus sub poena reincidentiae praecipitur: sed si non redeat ad recipienda mandata denuo censura contrahit dummodo cum gravi culpa reditum omiserit." [60]

In the exception, the penance imposed takes the place of the recursus, and so binds sub poena reincidentiae. In the other cases, the mere return is sufficient, although the mandates be not complied with in spite of the promise previously exacted and given. There are some few further exceptions, which in the particular cases are specified by the law itself. Prummer also notes:

> "Poenitens autem sacerdos nunquam excusatur ab isto recursu, quia ipse facile potest Romam scribere et responsum petere sub ficto nomine." [61]

Grave incommodum and danger of the violation of the sigillum, even indirect, will excuse. From what has already been said, we can state the following in the case of reserved censures: first, in casibus urgentioribus the recursus binds for all censures; secondly, in periculo vel articulo mortis, the penitent is excused from all recursus, except with Prummer:

> "Si tamen huiusmodi moribundus postea reconvaluerit, recurrendum est ad legitimum eiusve delegatum, si absolutio data est:
>
> (a) a censura specialissimo modo reservata Romano Pontifici;
>
> (b) a censuris publicis et notoriis, saltem si scandalum est reparandum;
>
> (c) a censura lata ab homine.
>
> In nullis aliis casibus recursus est necessarius." [62]

One writer asked the further question: "Has the confessor no commuting authority in view of the changed circumstances

[60] Noldin, III, p. 243.
[61] *Manuale*, p. 297.
[62] *V. T. M.*, p. 393.

and peculiar psychology of his penitent by the time the mandate arrives?" On this question, there are various opinions. Prummer maintains the negative:

> "Alius confessarius commutare non valet satisfactionem nisi vi novae absolutionis, quare e. g. nequit commutare satisfactionem impositam pro peccatis reservatis, a quibus ipse nequit absolvere. Ita sententia probabilior." [63]

Noldin maintains the contrary, and gives a good reason:

> "Num poenitentia, quae propter reservata imposita fuerat, commutari possit a confessario non habente potestatem in reservata, disputant. Qui hanc potestatem confessario negant, dicunt: sicut reservata sunt peccata, ita reservata est etiam poena pro illis imposita, seu inferior nihil potest in legem a superiore latam. Qui autem confessario potestatem concedunt; docent: ablata reservatione per priorem absolutionem, quilibet confessarius de peccato judicare et pro ipso poenitentiam iniungere potest, et cum iusta adsit causa poenitentiam commutandi, recte praesumitur consensus superioris in commutationis faciendam, etsi poenitentia pro reservatis imposita fuerit." [64]

Arregui, who also quotes Ballerini and DeLugo in his favor, states:

> "Solum a confessario et ex iusta causa fieri potest, quamvis sit imposita ob reservata in quae ipse facultatem non habeat. . . " [65]

Thus, it would seem that there is a sound probable opinion in favor of the confessor's being able to commute the penance, unless, in the particular case, the law states otherwise. It is, of course, understood that such commutation can take place only after the mandate has been presented to the penitent, and the intention of not fulfilling its requirements persisted in, notwithstanding the efforts of the confessor to the contrary.

There is naturally an obligation on the part of the confessor of warning the penitent about reservation if there be necessity. With regard to episcopal reservations properly so-called, C. 899, § 1 states:

[63] *V. T. M.*, p. 383.
[64] III, pp. 357-358.
[65] *S. T. M.*, p. 380.

"... curent locorum Ordinarii ut ad subditorum notitia, quo meliore eis videatur modo, eaedem deducantur ..."

The confessor is a teacher as well as a judge, and in the fulfillment of this office must not only know where reservations exist himself, but also inform his penitents on the subject, wherever he shall deem it necessary. Arregui puts it thus:

"... monere debet regulariter de reservatione poenitentem sic absolutum," (i. e. where ignorance exists).[66]

If the confessor has made a mistake in the matter of reservation, Noldin recommends the following:

"Poenitens, qui postea cognoscit se a peccato reservato indirecte tantum absolutum esse, aut ad confessarium redeat eumque roget ut facultatem absolvendi sibi comparet, aut alium confessarium habentem potestatem in reservata adeat in peccatum indirecte tantum remissum iterum confiteatur. Confessarius admoneat poenitentem de errore commisso si facile fieri potest, e. g. si ad confessionem redeat, ut ille reparetur. Vel melius petat statim facultatem ab illo peccato absolvendi et curet, ut poenitens iterum ad confessionem redeat et de illo peccato saltem in genere se accuset eumque, etiam de errore non monitum, absolvat. Quodsi poenitentem nec facile admonere nec absolvere potest, eum in bona fide relinquat." [67]

The Code also prescribes penalties for the abuse of the Church's laws in these matters:

C. 2366: "Sacerdos qui sine necessaria iurisdictione praesumpserit sacramentales confessiones audire, est ipso facto suspensus a divinis; qui vero a peccatis reservatis absolvere, ipso facto suspensus est ab audiendis confessionibus."

C. 2338, § 1: "Absolvere praesumentes sine debita facultate ab excommunicatione latae sententiae specialissimo vel speciali modo Sedi Apostolicae reservata, incurrunt ipso facto in excommunicationem Sedi Apostolicae simpliciter reservatam."

Prummer has a remark on these canons that may be somewhat consoling:

[66] *S. T. M.*, p. 393.
[67] III, p. 420.

> "Cum censura feratur in solos praesumentes ignorantia omnis (excepta affectata) excusat." [68]

A typical example of "ignorantia affectata" would be one knowingly following this advice:

> "But suppose that a bishop has reserved the case De Abortu to himself ratione peccati. . . . Then let the confessor absolve indirectly from the case De Abortu: to show his authority." [69]

The case De Abortu is already a papal reservation *propter censuram*, reserved to the bishop. In the hypothesis, the bishop has added the reservation *propter peccatum*, still further limiting the jurisdiction of the confessor in question. The writer adds to his contumaciousness by an earlier statement:

> ". . . we absolve from the censure directly or we do not absolve at all." [70]

For the sake of completeness, we would add a note on direct and indirect absolution from sin and reservation, as it will aid in straightening out the general confusion. At the outset, Ballerini's definition of direct and indirect absolution, will prevent misinterpretation:

> "Absolutio directa est, qua ipsum peccatum subiectum clavibus, per potestatem remittendi, quam sacerdos exercet, deletur: absolutio indirecta ea dicitur, qua, alio peccato directe remisso, infusa vi absolutionis gratia sanctificante, peccata quoque non subjecta clavibus remittuntur a Deo; cum gratia enim sanctificante nullius peccati mortalis reatus consistere potest. Manet tamen obligatio ea peccata confitendi, ut eorum absolutio directa obtineatur." [71]

The divine law demands that all mortal sins committed after baptism shall be all and singly submitted to the power of the keys. They are forgiven only by direct or indirect absolution obtained in a good confession. If the confession is invalid, all those mortal sins not already directly submitted and absolved have to be reconfessed. In this, we note a difference from the absolution from reservation. Authorities are agreed:

[68] *V. T. M.*, p. 447.
[69] ECCL. REV., May, p. 523.
[70] Gury-Ballerini (1901), p. 349.
[71] Idem, p. 521.

> " Per confessionem etiam *invalidam* vel sacrilegam apud confessarium habentem potestatem in reservata, *in qua accusatur reservatum*. . . . Reservatio per absolutionem cessat." [72]

In the case of forgotten mortal sins, the penitent is forgiven them indirectly, provided the confession was otherwise good. But in the case of reservation:

> " Reservatio per absolutionem cessat. . . . Per confessionem *validam* apud confessarium habentem potestatem in reservata, in qua reservatum ex oblivione *non accusatur*: haec sententia probabilis et proinde practice tuta est . . . per absolutionem indirectam auferri potest reservatio, si confessarius debita potestate instructus id velit. . . . Quapropter poenitens postea ab illo peccato, quod aeque atque in priore casu materia necessaria confessionis manet, a simplici confessario rite absolvi potest." [73]

In this case the forgotten sin is only indirectly remitted, as also the reservation according to Noldin, but the requirement of the medicinal end of the reservation has been fulfilled. The sin has to be reconfessed, but not the reservation, as it is completely removed. If mortal sin is submitted to a confessor in a case of error communis, the sin is forgiven. As we have already seen, if a simple confessor absolves from a reserved case through ignorance or inadvertance:

> " Si a censura et peccato papae reservatis absolvat, absolutio censurae valet, dummodo ne sit censura ab homine vel censura specialissimo modo reservata. Si a casu episcopali absolvat, ad statuta diocesis attendat. . . . .
>
> a. Poenitens, qui postea cognoscit se a peccato reservato indirecte tantum absolutum esse . . . adeat et peccatum indirecte tantum remissum iterum confiteatur.
>
> b. Confessarius admoneat poenitentem de errore commisso, si facile fieri potest . . . " [74]

Where sin has been directly submitted in a good confession, it is blotted out as regards the culpa for all time, and there is no need of ever confessing it again. In the case of reservation,

[72] Noldin, III, p. 419.
[73] Idem.
[74] Noldin, III, p. 420.

though the remission may have been direct as in the case of the casus urgentior, if the obligation of returning for the mandates be not complied with, then the reservation is reincurred, and has to be resubmitted again directly.

Hence, in conclusion, if we accept Ballerini's definition of direct absolution, generally speaking absolution from reservation must in all cases be direct. If however we understand by direct remission of reservation, that the reservation has been explicitly submitted to one having the power to absolve, then we can have cases of indirect remission of reservation, e. g. the case given by Noldin, where through inadvertance, the reservation has not been mentioned in a valid confession to one having power over the reservation.

Before concluding this lengthy and somewhat involved discussion, we would restate our general conclusions, which will all be found to be in opposition to the opinions of the writers in question.[75]

I. That the statement, "We know not what means the Holy Spirit will prompt her to use in our present difficulties," can be readily answered by a study of the Code itself and standard theologians.

II. That there is a very important distinction between reservation *propter peccatum* and *propter censuram*, and between episcopal reservations properly so-called and papal cases reserved to the bishop.

III. That the Church through her legislation in the new Code aims at checking the contumacious, and making the return of the repentant sinner easier, taking due cognizance of the changed circumstances of weakness of faith and reverence for authority.

IV. That an ignorant penitent is not excused, according to the most probable opinion, from incurring episcopal reservations properly so-called *propter peccatum*, but is excused from all censures, provided it is not a case of affected ignorance.

V. That canons 889, § 3, and 900 give the parties concerned ordinary power to absolve from episcopal reservations properly so-called, and do not include papal reservations *propter censuram*, even though they be reservations to the bishop.

[75] The references are to the articles in the ECCL. REV.: March, pp. 291-293; May, pp. 521-524; August, pp. 190-191; Sept., pp. 297-298; all for 1921.

VI. That the "grave incommodum" mentioned in C. 900, § 3, does not cover every case that may arise, but must be interpreted according to the opinion of standard theologians.

VII. That the "casus urgentior" referred to in canon 2254, §§ 1. 2, does not cover every case that may arise, but only those that are specified by standard theologians, or cases of like gravity.

VIII. That the "casus urgentior" and the "casus extraordinarius" are absolutely distinct, and consequently the ruling regarding the recursus in the one cannot be applied at will to the other.

IX. That though the confessor is the judge of the possibility of the recursus, he is gravely bound to use sound theological common sense in the matter, i. e. follow standard theologians.

X. That the reception of the mandate or its equivalent, and not its fulfilment, binds under pain of reincidence, unless otherwise specified in the law or the mandate.

XI. That there is sound probable opinion permitting the confessor to commute the penance in particular cases for grave reasons, unless the mandate specify otherwise, or the consent of the Holy See is necessary, e. g. in the case of solicitation.

XII. That regularly the confessor is bound to correct error in the matter of reservation.

XIII. That "the Code makes it morally impossible . . . to save them (i. e. the lost sheep) until the hour of their death" is a positively erroneous statement.

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THE SCAPULAR DEVOTION.

THE Sacred Congregation of Indulgences, in a response to the Procurator General of the Redemptorists, suggests the idea that the Scapulars are miniature habits—that is, they are the habits of the various orders or institutes reduced to a form that can be worn in the daily life of the faithful who desire to unite themselves to the orders or institutes, thereby becoming sharers in their spiritual treasures. For some of the scapulars this idea of their origin is strictly in accord with the facts as we know them. Nevertheless we cannot predicate it of very

many, perhaps not even of the majority of the scapulars. It seems that the suggestion came from the proposer of the question to the Congregation, and the statement was accepted with the usual broad significance when the query was answered. In very many works treating of the scapulars this origin of them is given, and the *Decreta Authentica* is adduced as the authority.[2] In so far as the Third Orders are in question, the statement may be accepted without any hesitation, for the small scapular represents the habit of the order or institute to which the wearer wishes to affiliate himself.

The Carmelite habit was already in being, for several centuries at least, before the scapular, *qua* scapular, was known, although the Carmelite friar or monk seems to have worn some kind of scapular from the beginning of his order. The Scapular of the Immaculate Conception was revealed in a vision in the same manner as the habit of the Theatine Nuns. The Red Scapular and that of the Sacred Heart can scarcely be said to have any connexion with our corresponding habits, and the same holds for others.

In the beginning the Franciscan habit knew nothing of a scapular. The cord was the sign of all that this habit was to those who desired to share in the spiritual benefits of the followers of the Seraphic Little Father. Now, the Brown or Black Scapular shares in the importance of the cord.[3] The Dominican scapular, the all-important part of the dress of the Third Order (and it has been so for centuries), is rarely mentioned amongst the scapulars worn by the faithful outside the Third Order. Nevertheless it is, without doubt, in the truest sense the habit of the Dominican friar reduced to a form

[2] No. 423, p. 374, 1868, 18 Aug. "Ex quo parva scapularia, quae fideles gestare solent, in sua origine et institutione aliud non sint quam scapularia variis ordinibus religiosis propria, pro majori fidelium commoditate ad parvam formam redacta." Many authors quote this, but do not notice the following: "enacta sunt dubia a Reverendissimo P. Procuratore Generali Cong. SS. Redemptoris Sacrae Cong. Indul. et SS. Reliq. proposita solvenda." l. c.

[3] The Franciscan habit is probably more ancient than any other, as the habit worn by the faithful who desired to share in the spiritual benefits of a Mendicant order. The cord was the distinguishing mark of those who could not wear the habit. It is also worn by the members of the Third Order as well as the Scapular: "Les habits propres à tous les associés sont le cordon et le scapulaire". Rule of Third Order. The Benedictine habit has been for many years represented by a small black scapular bearing the image of St. Benedict. Those who cannot become oblates can wear this scapular, thus sharing in the spiritual benefits of the order.

that can be easily worn by all who desire to associate themselves with the followers of St. Dominic.[4] The learned and saintly ex-General of the Dominicans, in one of his most recent works, has given a succinct account of the place of the scapular in the history of the Dominican habit.[5] The scapular was, according to him, the real gift of Mary to the Blessed Reginald and is the true distinguishing mark of the Dominican habit. It is for this reason that the Dominican friar places the scapular over his bed when he retires to rest, so that the gift of Mary may never be apart from him. The scapular could be worn by the members of the Third Order and all the usual privileges and indulgences were thereby gained, but the great body of the faithful had no interest in it until recent years when Father Cormier himself obtained from Pope Pius X an indulgence of three hundred days for each time the scapular is kissed by those wearing it.[6] The real spiritual value of the scapular of the Dominican Order lies in its relation to the Dominican habit itself.

Some of the Scapulars do not represent in any way a habit or a confraternity. They are in fact only devotions; the widely-spread Scapular of the Immaculate Conception was of this kind until recent years. The Red Scapular of the Passion continues to be a devotion. It is important to notice this distinction when treating of the scapulars, for it helps to solve the question as to the necessity of inscription, because the legislation pertaining to the registering of the names of those enrolled applies only to the scapulars that belong to confraternities.[7]

The order in which I treat of the scapulars in the present contribution has no reference either to the origin or to the

[4] Small habits or scapulars, by a decree of 30 April, 1885, were declared to be sufficient for indulgences, etc. The scapular mentioned in the lives of St. Rose of Lima, Bl. Lucy of Narni, etc., is always the large scapular.

[5] *La Dévotion à Marie et à Son Scapulaire dans l'Ordre de Saint Dominique.* Rome. 1914. Chap. II. Since writing above the General has died.

[6] "Diverses personnes qui n'ont pas de vocation ni pour le premier Ordre ni pour le Tiers Ordre portent cependant ledit Scapulaire. Mais ledit Scapulaire est pour elles depourvu d'Indulgences." p. 60. The indulgence was granted 23 November, 1903.

[7] The Scapular and the Confraternity, in some cases, may not be inseparable. In some confraternities, as shall be noted later, the scapular is used as a mere sign and no more.

antiquity or to the devotion which each represents; in a word, it is merely a matter of convenience. The proper method might be to take them in the order of their claims to be scapulars properly so-called and, indeed, this would be a preferable way to the order given in the formulas for enrolling in the four or five scapulars.[8] There the idea is to take them in the order of the doctrine or devotions represented by each, an order which is confusing when we think of the scapulars, *qua* scapulars, and which in the end must become arbitrary when the same devotion is treated under different aspects. The remark of Father Cardella is much to the point, when he says, we might as well think of ordering the feasts of the ecclesiastical year on the same plan.[9] I make these observations, lest any of my readers might infer from the order in which I treat of the scapulars, that I had the intention of making distinctions where there was no necessity for them.

It is not necessary to discuss the series of scapulars, taking each one and treating of it in detail, for some of them are of importance only in a local way. I shall take the four or five that are usually given together, since these are certain to possess sufficient interest for the general body of the faithful, to merit special treatment. The others I shall treat of only in a passing way. In the preceding remarks anent the Scapular of Our Lady of Mount Carmel, I have touched upon the principal legislation regarding the scapulars in general, and it only remains to add what is lacking in the positive legislation for each of them; for, as a rule, every scapular has something distinctive, not only in its devotion but also in the legislation pertaining to it.

Scapulars that represent habits whose history leads back to some vision granted to persons of great sanctity, or scapulars that are the direct result of some supernatural manifestation, do not receive any confirmation of their history or any approbation of their origin when they are indulgenced by the Holy

[8] The order maintained in the older form was—Scapularia SS. Trinitatis, Passionis D.N.J.C., B.M.V. de Monte Carmelo, Immaculatae Conceptionis, et Septem Dolorum. This form was approved by Leo XIII, 29 July, 1886.

[9] "Quemadmodum etiam juxta festorum ritum, ex. gr. in concurrentia festi Pretiosissimi Sanguinis D.N.J.C. prima Dominica Julii cum festo Visitationis B.M.V. die fixa 2 Julii festum B.V. festo Christi Domini sine ullo hujus dedecore praefertur; ita Scapulare B.M.V. etc." p. 312, *Carm. Analecta,* Vol. I.

See.[10] The indulgence and the privileges are testimonies to the spiritual worth of the devotion in the Church, but prescind entirely from any of the mooted questions of origin and history. By this legislation the faithful are safeguarded; and no matter how historians may carp about the narratives of the scapular, the faithful can always find in the devotion a safe method of arriving at higher stages of the particular devotion that each of them inculcates. The Sacred Congregation of the Holy Office has made this very clear when treating of the devotions of the Scapular of the Sacred Heart and the Scapular of the Blessed Virgin, Mother of Mercy (de Pellevoisin).[11] The same remarks apply to the miracles that are connected with the history and progress of any of the scapular devotions.

It might be well to mention here that the Sacred Congregation does not approve of any picture or image, no matter how intimately connected with the devotion of the scapulars. The picture or image that appears on the scapular when it is approved is the only safe one to use in the making of them, since this is certainly permitted, although its history receives no approbation when the scapular is approved. Neither do any of its traditions receive confirmation from their connexion with the scapular. Sometimes the Congregation has declared that certain pictures may be used because they excite to a greater fervor in the practice of the devotion intended by the scapular, above all when they have established for themselves a pious and praiseworthy custom.[12] Not infrequently the same Congregation has condemned some of the pictures used to

[10] Ojetti, *Synopsis*, "Approbatio alicujus scapularis nullam infert approbationem sive directam sive indirectam quarumcumque apparitionum, revelationum, gratiarum, curationum aliorumque id genus quae praedicto scapulari vel piae confraternitati quovismodo referri possint." p. 3584, Not. sub *Scap.* These are the words of the decree.

[11] This Scapular had its origin in a series of visions granted to Estrella Faguette of Pellevoisin. The poor girl seems to have been miraculously cured on 19 February, 1876. Scapulars were at first blessed in the place where the visions occurred. When the Sacred Heart Scapular was approved it was under the conditions that the image of the Blessed Virgin as it appeared on the Scapular of Pellevoisin should be removed; and that the words "Je suis toute Misericordieuse" should be removed and in their place the title of "Mater Misericordiae" should appear. An excellent history of this scapular appears in *Los Scapularios*, by R. P. Fray José Buenaventura, T.O.S.F. Barcelona: Juan Gili, 581 Cortes. 1906.

[12] A decision to this effect has been given and has been mentioned in another place.

illustrate the devotion of the scapulars, when its attention has been called to them.[13] The directions of the Congregation are that in material, form, picture, formula, and all else in connexion with each of the scapulars, it is necessary to keep to the approved original. Any notable departure from the approved specimen may mean the loss of all the indulgences attached to the original Scapular.

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[TO BE CONTINUED]

OUTDOOR LECTURE OR SERMON?

WE have recently seen a good deal in the Catholic press and ecclesiastical reviews on both sides of the Atlantic, concerning the advantages of Outdoor Preaching, and much praise has been bestowed in particular on the Catholic Evidence Guild.

Father Hugh Pope, O.P., has recently given a justification for this method of propagating the Gospel, and the motives he urges are so convincing that he has succeeded in showing that Outdoor Preaching is the duty of the earnest priest. The Gospel was taught by the Master Himself through His sermons in the open; and that method was continued by the Apostles, especially by the Apostle of the Gentiles.

Having said this in agreement with recent literature on the point, it may sound a little ungenerous to find fault, not with the idea of Outdoor Preaching, but with the usual subject matter of the discourse.

Outdoor lectures were first started in London by the Guild of Our Lady of Ransom, under the direction of Father Philip Fletcher, and the work was making a certain amount of headway until the war brought it practically to a standstill. The Catholic Evidence Guild has since come into the field and it is its earnest band of workers that has recently called forth many eulogiums on the work. The workers are there, earnest, capable speakers and well-instructed dialecticians, and yet the result does not seem adequate to the labor expended.

[13] As happened in the case of the figures of the Divine Infant and His Blessed Mother on one of the scapulars named Our Lady of the Sacred Heart.

The reason I venture to put before the readers of the ECCLESIASTICAL REVIEW for this comparative failure lies in the subject matter of the outdoor lecture. Let the Guild of Ransom and the Catholic Evidence Guild change their subject matter from Dogma, History, and kindred topics, to a preaching of the Word as contained in the Gospels, and, to use an expression of St. Paul, the great outdoor preacher of the New Testament, let these modern apostles "preach Christ crucified"; and you will find that their efforts will meet with quick response.

The arguments in favor of preaching the Lord Jesus rather than lecturing on theological and similar subjects may be drawn from:

1. THE PRACTICE OF OUR LORD AND HIS APOSTLES.

The Master preached a Gospel of love and repentance for sins. This may easily be verified by reading the account of His work in the Gospels. Of Himself He said, referring to His Heavenly Father, "He hath sent Me to preach the Gospel to the poor". It is obvious from this alone that Jesus Christ did not preach learned dogmatic discourses to the people; the illiterate poor would be unable to follow any but the simplest moral teaching.

The arguments forced upon Him by the priests and their allies were avoided whenever possible by the Master, and His usual answer was to question in turn His interrogators. "I also will ask you one word, which, if you shall tell me, I will also tell you by what authority I do these things". The Sermon on the Mount contains the gist of the teaching of Christ; but it contains moral and not dogmatic teaching. The method employed by our Lord was to draw the people to Himself by preaching a doctrine of love and repentance for sin. This lesson was not only preached by the spoken word, but by the life of the Teacher as well, who "went about doing good".

Jesus confuted His enemies, when they managed to force the issue of an argument upon Him, and when His silence would have been wrongly construed; but at His trial before Annas and afterward before Caiphas, He declined to allow Himself to be drawn into discussion. To both these priests, all that Jesus would give was a simple assertion of His Divinity.

This then is the outline of the argument from the practice of our Lord. In case it should possibly leave the impression on the mind of the reader that I want to discountenance a teaching Church, with its necessary appurtenances of Dogma, I make haste to state that Jesus did instruct His Apostles and immediate disciples in matters that belong to faith. The line of argument is that Jesus Christ relied almost entirely upon moral instruction in public to draw men unto His Eternal Father. This, then, being the method employed by the Master, His disciples of our own times would do well to imitate it.

The advocates of explaining the sacred truths of the Catholic Church and divulging the mysteries of our holy religion to the populace of the highways and byways would do well to consider these verses from the Gospel of St. Matthew: "And His disciples came and said to Him: Why speakest thou to them in parables? Who answered and said unto them: Because to you it is given to know the mysteries of the kingdom of heaven; but to them it is not given."

Before we illustrate the practice of the Apostles, a reference to the teaching of the Baptist will be found to contain an overwhelming argument in favor of our thesis. Read the third chapter of St. Matthew's Gospel from beginning to end, and you will find point enough for proof. "Do penance: for the kingdom of heaven is at hand." The teaching of penance was the preparing of the way of the Lord used by the Precursor, and thus the right method of preparing the way of the Lord in our days is the preaching of the same penance.

The first outdoor sermon of the Church was preached by St. Peter. The Apostle briefly declares to his audience the Resurrection of the Lord and the prophecies of the Old Testament; he then says to the multitude, "Do penance, and be baptized every one of you in the name of Jesus Christ for the remission of your sins: and you shall receive the gift of the Holy Ghost. . . . And with *very many other* words did he testify and exhort them, saying: Save yourselves from this perverse generation." *Bene consideranti patet*, as they say in the Schools.

In his first Epistle to the Corinthians, first chapter, St. Paul describes his mission. "Christ sent me not to baptize, but to preach the gospel: not in the wisdom of speech, lest the cross

of Christ should be made void . . . the Jews require signs, and the Greeks seek after wisdom: but we preach Christ crucified." Again, later on in the same Epistle, St. Paul says: "And I, brethren, when I came to you, came not in loftiness of speech or of wisdom; declaring unto you the testimony of Christ. For I judged not myself to know anything among you but Christ Jesus; and Him crucified . . . my speech and my preaching was not in the persuasive words of human wisdom. . . . " These last words of the Apostle of the Gentiles are quite sufficient indication of the method of Paul's preaching. " Power not wisdom " was the mainstay of his addresses, and the subject was repentance in Christ.

I will say no more concerning the Scriptural warrant for sermons on moral in preference to dogmatic subjects. It is not right to cast pearl before swine; the swine must first be cleansed by repentance and then the pearl of great price may be given them, when they are fit to value it.

2. The Practice of the Early Church.

The early Church relied upon the sanctity of its teachings and the lives of its members to draw the heathen to the light. The name, Mysteries of the Faith, gives us to understand that the truths of the Church were not disseminated broadcast but hidden from the vulgar gaze and only revealed gradually to the neophyte.

It will be urged in reply that the Church could not hold up her teaching to public ridicule at the hands of those who did not understand it. That is admitted. Then why should we of to-day give the opportunity to the mocker to scoff in public at the same teachings of the same Church?

3. The Method of those Propagators of Religion outside the Catholic Church.

We have in England the famous example of Wesley. John Wesley broke from the Church of England and became founder of the Methodists, in 1784. The *Everyman Encyclopaedia* says: " He preached all over the country and was especially successful with the poorer classes." The Catholic Church in England and America could and should do likewise. Preach the Gospel to the poor, attract the people to the Catholic

Church by earnest lives and burning words and then instruct them in the Mysteries of the Faith; when the heart has been prepared, then the intellect will more readily absorb, and tenaciously adhere to.

The example and success of General Booth with the Salvation Army needs no elaboration. What those outside the Church can do for their vague creeds, surely the members and clergy of the True Church of Christ can achieve. We are too bound by the traditions of the days of persecution and are content to hide our light under a bushel. Come out into the open and preach a doctrine of repentance for sin; and, having attracted the poor groping in darkness, then reveal to them the Mysteries of the Faith.

4. Experience.

The writer is no great light in the Church, but just a simple curate who has labored for some ten years in the slums in and near the modern Babylon of London. Naturally he is a little diffident concerning his small experience in the Vineyard. However he speaks as one less wise.

A mission given to non-Catholics in a populous town failed to bring in converts, but a mission given in the same town to Catholics brought in a certain number of conversions to the Faith. The first mission was dogmatic, historical, and the like. The non-Catholic was not converted. though I hope he was impressed. In the second case, the Mission resulted in conversions because the subject matter was moral and the heart of the people was touched and not merely the intellect appealed to.

It is a growing conviction from experience that the man in the street is touched not by logic but by sentiment.

5. The Way of the World.

The politician Joseph Chamberlain was a great leader, as long as he appealed to the cupidity of the masses, by dangling before them the idea of a great united British Empire. "Learn to think imperially," he said. But when he came to introduce logic and asked the people to think of Tariff Reform, they failed to follow him and he was broken and the great party he led as well.

Lloyd George placed a program of reconstruction before the British nation in his post-war election, but everywhere the people demanded not reconstruction, but indemnity and reparation from their late enemies. "Hang the Kaiser" was the cry that won the battle for the "Coupon", not reconstruction. The latter was a side issue. It was an appeal to blood, greed and, third—a long way behind—a renovated society.

If the politician can appeal to the lower instincts of man, cannot we with similar power appeal in the name of Christ to their higher instincts? The man of the world knows from long experience that sentiment is more easily affected than intelligence.

"Cor ad cor loquitur" was the motto of Cardinal Newman, although he was a giant intellect and knew well how to speak to the mind. With these words, I bring this article to a close. Even if you do not entirely agree with it, yet there is room for serious thought.

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LEAVES FROM A MEDICAL CASE BOOK.

Father Mahon's Case.

FATHER MAHON began by showing me a letter. It was an ordinary formal note asking him to visit its writer. Beyond a certain shakiness in the writing there was nothing to comment upon. I remarked that it might be an old man's hand.

"It is not," he said; "the man was only fifty. But you would consider the letter perfectly sane?"

"Absolutely. But the writer might *not* be—in other directions."

"Yes, I know. But the curious thing is he was quite insane in this particular one. That is the first point in the story. It began in this way. I was a young priest, newly ordained in fact, and in my first curacy. My rector was an old man who knew the world, and men and things, and the human soul inside out, so to speak; and I, well I knew my moral theology.

One morning this note arrived to my surprise. I did not know the man, though I knew of him. He was a lapsed Catholic who lived in a large house a little way out. He was very rich, and without heirs. I wondered why he had written to me instead of to the rector, and said so.

"'It is not surprising,' the latter replied. 'He and I had a difference years ago, and I expect he has not forgotten it. But he means to come back to the Church, I don't doubt. Go and see him, Father, and remember the power of the holy priesthood.'"

"The rector was in the habit of making little remarks like that, and I used to wonder sometimes what he was driving at. Before I had done with this case I understood. Well, I went up to the place, and when I got there I saw a doctor's brougham waiting outside. I recognized the coachman as belonging to one of the practitioners in the town whom I knew slightly; and as I went in, the doctor met me in the hall.

"'I think I ought to warn you, Father,' he said, 'that Mr. Windyatt is out of his mind, and I fear he will not recognize you.'

"I suppose I must have shown what I felt, for he went on immediately.

"'No, he is not dangerous—though he is a bit violent at times. But he is quiet enough now, for he is down with an attack of bronchitis. He spends a lot of his time writing letters—insane ones, you know. It is common in his disease.'

"'He wrote a perfectly sane one to me,' I said. 'There is no objection to your seeing it.' And I showed it to him. He was quite taken back.

"'I make nothing of that,' he said. 'It is his usual shaky writing, of course, but if I had not seen it I should have refused to credit it as his.'

"'Is he curable?' I asked.

"'I regret to say, no. He has a serious disease of his nervous system for which no remedy is known. He may live a year or two—perhaps not that. But I must not keep you, Father.'

"I confess that I went upstairs with some little trepidation. It was my first mental case and I did not quite know what might await me; and the doctor's report was anything but encourag-

ing. I was shown into a large room richly carpeted and furnished, with an old-fashioned canopy bed in the middle. The man who lay in it was propped up with pillows and was busily engaged in writing a letter. At the bottom of the bed an attendant was sitting who rose and made as if to go as I entered. But the man in the bed stopped him.

"'Not yet,' he said, 'remember I control all the r-rubber markets in the world.'

"He spoke in a refined voice and very rapidly, and I noticed that he slurred his words a little, particularly the r's. I approached the bed.

"'I beg your pardon, Mr. Windyatt. I am Father Mahon. You sent for me.'

"He turned to me at once. 'A thousand apologies, Father. I never heard you enter.' He dismissed the attendant. And then, well he just talked to me like any other rational human being. He told me something of his past life, how he had not been to the Sacraments for thirty years and so on, but not much else that could be considered *ad rem*. Finally he asked me to hear his confession. When he had done, he said he would be very grateful if I could bring him Holy Communion in the morning."

"One moment, Father," I said. "Was his speech defective while he was talking to you?"

"Oh yes. There was the slurring here and there all the time, and a kind of fluency, but the ideas were perfectly sane. He gave me the impression of a man of considerable culture, intellectual activity, and sanguine temperament. And I should imagine he had lived, so to speak, at high pressure for some time. To return—I told him I would bring him Holy Communion as he wished, and he said, 'Thank you very much, Father. I will send the carriage for you. And now I must ask you to excuse me as I have the Queen waiting in the next room. The attendant will show you downstairs. Good day.'

"I went. In fact his manner left me no option but to go. But I felt confused and irritated and doubtful as to what I ought to do. I felt sure the doctor was wrong. The man could not be quite out of his mind if he could talk to me as he had done; and yet on either side, as it were, of his conversation with me were two obviously insane delusions, the last one al-

most in the same breath as his request for Holy Communion. So I hurried home and laid the case before the rector. He heard me out patiently, and then he leaned back with his finger tips together and smiled at me out of his pleasant grey eyes, as his manner was.

"'Did I not tell you, Father,' he said, 'to remember the power of the holy priesthood? You see, he knew the priest, but not the man. He will talk to you officially but not socially or, shall we say, personally. Personally he does not know you; and as soon as you have finished the official duty you come to do he will lapse back again into his mad fancies. You need not fear, Father, for his dispositions or the integrity of his confessions; he has not come back to the Church to be damned.'

"'Then you think the doctor was right?' I asked.

"'I should not be surprised at all if he is,' he said, 'though all I have heard was that he was a little queer. And if he is, I think I know why. He has been dabbling with the occult a good deal of late years—automatic writing in particular, I think. That might account for his always writing letters, and I expect, Father, that some of those letters are things that you and I would not care to see.'

"I confess this both startled and shocked me. My acquaintance with spiritualism was mere book knowledge and that of the slightest; and I had been inclined to take the view that the phenomena were either fraudulent or subjective. But I had a long talk with the rector then, and the things he told me made me alter my opinion radically. I asked him how, on his view, one should take the medical statement that the man had a serious disease of his nervous system, and his answer was characteristic.

"'At its face value,' he said, 'he probably has. Nothing surprises me in those who have shaken hands with the devil.'

"Well, I took the Blessed Sacrament up to him next morning, and he communicated most devoutly. Before I left I asked the attendant if he would report to me whether the patient wrote any letters that day. He said he would, and he added that the letters were pure nonsense and addressed to all sorts of people, including the Queen, the Prime Minister, etc., etc., and often included the drawing of checks for fabulous amounts.

'We let him write them, sir, (although it means the trouble of tearing them all up), as it keeps him quiet and out of mischief.' But this account was not quite what the rector had led me to expect. As it so happened, however, I was to see for myself. The next incident was the arrival of this interesting epistle."

I took it and read as follows:

THE PALACE, Wednesday.

DEAR FATHER MAHON,

Heartiest congratulations from the tallest man in the world. Thank God, I have taken to astrology and cast the horoscope of the Negus. Choose your own horse; I have a thousand in the stable. Remember me to the rector, et bon voyage!

Yours in everlasting bliss,

T. WINDYATT.

"It is a typical letter," I said, handing it back. "It shows what we call delusions of grandeur and mental facility. The reference to astrology may just possibly be a memory of his occult performances."

"Yes, so the rector suggested. The doctor allowed this particular letter to go through because he thought it might interest me. As a matter of fact, I should have told you that he wrote no letters that day he had been to Communion. The effect of the Sacrament seemed to be to quiet his overflowing energy. But he changed rapidly very soon. I saw him from time to time, always with the same result; he knew me—that is, officially; and he was thankful for the Sacraments. But otherwise he was quite hopeless. And his hopelessness was in the direction of mental enfeeblement, as the doctor told me would be the case. He would sit in his chair in a state of placid, inane helplessness, and was becoming gradually paralyzed. He wrote no more letters and talked scarcely at all, except when spoken to, when he would respond more or less, and with very imperfect articulation. Then the end came suddenly, sooner than we expected. I was sent for, about six months after the incident of the letter, with a message that the patient was dying. I went up and found the doctor in charge.

"'It is a complication,' he explained. 'In any case it is very serious; but here, I am afraid, there is little hope. He has

become unconscious now, after a fit of convulsions. Would you care to see him?'

"I went upstairs, and the doctor came with me. There seemed little doubt as to the patient's condition; but my past experiences with him had given me new ideas. I asked the doctor whether he could hear if spoken to.

"'He might hear a very loud noise,' he said, 'but even then I doubt if he would do more than respond by twitching.'

"'Perhaps he will hear me, nevertheless,' I said; and, bending over the unconscious man, I spoke in a low voice—

"'Make an act of contrition.'

"Immediately came the response. 'O my God, I am very sorry—' and so on to the end. The words were faint and imperfect, it is true, because his paralyzed lips could not form them properly, but the intention was evident, and I gave him absolution. As for the doctor, he simply gasped.

"'Make—make him say that again,' he said. (I do not think he meant to be rude, you know, but he was completely taken by surprise.)

"'No, sir,' I said quietly, 'this is not a conjuring performance. I am here to prepare him for death. I shall anoint him now and say the prayers for the dying. Please stay, if you care to.'

"He said nothing, but went and stood by the fire and watched me. Nothing happened during the anointing. But when I came to the *hodie sit in pace locus tuus*, the patient spoke again, 'Jesus, Mary, Joseph,' and that was all. He died during the night without regaining consciousness. The doctor, I regret to say, made no sign of appreciation. After Mr. Windyatt spoke the last time he left the room hurriedly, and I saw nothing more of him. Some little incidents too that came to my notice later showed me that his attitude toward the Church had developed in a hostile direction. The rector was not at all surprised; he said his pride of intellect had been touched, and that he could not stand it."

"Well, doctor, there is the case in its essential features. I have never had a Catholic medical opinion on it, and I should like to know how far you agree with the diagnosis given by his own doctor, particularly with reference to the cause of it all. He was very reticent about that, by the way."

"As to the question of spiritualism being the cause," I said, I think it is a case of distinction. I should say it was the accidental rather than the efficient one, or what in medicine we call an exciting cause. The disease itself is well known—it is called general paralysis or dementia paralytica, and is a chronic progressive degeneration of the whole nervous system. It begins with mental exaltation and excitement, with delusions of grandeur, so typically shown in that letter; and with various motor symptoms. including defective speech, such as you noticed when you first saw him, and which by the way is one of the most characteristic signs. The disease goes on to mental enfeeblement and paralysis, so that ultimately the patient dies of exhaustion, without either mind or motion, a mere human vegetable. And there is a very strong suspicion, amounting almost to a certainty, that a venereal taint is at the bottom of it, a fact that quite naturally explains the doctor's reticence on the matter."

"Ah!" said Father Mahon, "that throws quite a new light on the case. Would you think that this taint was likely to be recent?"

"No, Father. Probably remote. These cases give a remote history when we can get one at all. But they usually give a proximate history of some mental stress, worry and so on, or again of a head injury or sunstroke. These are evidently exciting causes which start things going in a person predisposed. In this case dabbling in spiritualism is quite an adequate explanation. It is of additional interest here because of the letter-writing; but then some of these people do go in for writing letters in the early stages, and their letters are sometimes blasphemous. I knew a case who signed himself 'God the Holy Ghost', and Mr. Windyatt was approaching toward blasphemy. His remark, 'yours in everlasting bliss,' is a delusion of grandeur; but a man may begin by thinking he has ten thousand a year, go on to think himself royalty, and finally—God."

The priest shuddered a little. "Truly," he said, "life is a complex tangle. Here is a man with insane delusions, most probably some of them blasphemous, and with a hopeless disease itself the result of sin, and yet devoutly receiving the Sacraments. and making a good end. But tell me one thing,

what do you doctors mean by saying a person is unconscious?"

"Simply this, Father, that the soul is no longer in contact with the world of sense because the avenues of sense are shut off by injury or disease. We do not take the statement further than that."

"I see. And this shutting off may be complete or partial, I suppose?"

"Certainly. In this case it may not have been absolute. But the point is that his response to your voice does not prove it was not. I think it is exceedingly improbable that he could have heard softly spoken words like that, still more that he could respond as he did. In fact I do not think he heard the human voice as such. Judging from my experience of one or two similar cases, I believe that the soul perceived in some way the presence of another soul having a certain character; in other words, he perceived the *sacerdotium*. My theory is purely tentative and subject to correction."

"What are your other cases?"

"One was a man who was dying. I cannot say that he was entirely unconscious. I cannot prove it, that is; but he was certainly past taking notice or making a voluntary response. The priest stood by the bed and said, 'Misereatur tui omnipotens Deus—' and the patient made the sign of the cross and said, 'Amen', but he went no further. The other was a case of post-apoplectic coma who was baptized while unconscious. When the priest came to the words, 'et Spiritus Sancti', he woke up, cried out, 'My God!' and fell back dead. And I saw a girl once who was sleepless through pain in the eyes. The priest came, made the sign of the cross and said, 'Go to sleep,' and she went off at once. Ten hours later the friends sent for him because they could not wake her up. He came, told her to wake, and she woke immediately. He said it was hypnotic suggestion. I begged to differ, and I still doubt."

"I doubt also," said Father Mahon. "But you may argue and argue about such cases and come to no final explanation. And my experience with Mr. Windyatt makes me inclined to agree that the soul may respond to the priestly character when all else is unheeded. We must leave it there, amongst the inscrutable operations of grace which in this life at any rate we cannot expect to understand."

"LUKE."

Analecta.

SUPREMA SACRA CONGREGATIO S. OFFICII.

DECRETUM: REPROBATIO LIBRI: "UNE MYSTIQUE DE NOS JOURS".

Emi ac Rmi Domini Cardinales in rebus fidei et morum Inquisitores generales, in ordinario concessu habito feria IV, die 15 martii 1922, decreverunt: Opus cui titulus: "Chanoine S. Legueu—*Une mystique de nos jours. Sœur Gertrude-Marie, religieuse de la Congrégation de Saint-Charles D'Angers*" esse reprobandum.

Et insequenti feria *v*, die 16 eiusdem mensis et anni, Sanctissimus D. N. Pius divina Providentia Papa XI, in solita audientia R. P. D. Assessori Sancti Officii impertita, relatam sibi Emorum Patrum resolutionem ratam habuit et publici iuris fieri mandavit.

Datum Romae, ex aedibus S. Officii, die 17 martii 1922.

Aloisius Castellano, *Supremae S. C. S. Officii Notarius.*

SACRA CONGREGATIO RITUUM.

RESCRIPTA AD AUGENDAM CELEBRITATEM SOLLEMNIUM TERTIO EXEUNTE SAECULO AB INSTITUTA SACRA CONGREGATIONE DE PROPAGANDA FIDE INDICTORUM.

I.

DE ADDITIONE OPPORTUNAE INVOCATIONIS LITANIIS SANCTORUM.

Beatissimo Padre,

La Commissione per i festeggiamenti del terzo centenario della S. Congregazione di Propaganda, presieduta dall'Emo Cardinale Prefetto della medesima, supplica instantemente la Santità Vostra perchè voglia benignamente degnarsi di approvare la seguente invocazione e di dare ordine che venga inserita nelle Litanie dei Santi:

Ut omnes errantes ad unitatem Ecclesiae revocare, et infideles universos ad Evangelii lumen perducere digneris: Te rogamus, audi nos.

Romana.

Sanctissimus Dominus Noster Pius Papa XI, referente infrascripto Cardinali Sacrae Rituum Congregationi Praefecto, suprascriptam invocationem pro privata et publica recitatione, necnon pro additione Litaniis Sanctorum post invocationem *Ut cuncto populo christiano*, etc., approbare et ad universam Ecclesiam extendere dignatus est. Contrariis non obstantibus quibuscumque. Die 22 martii 1922.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius.*

II.

DE CELEBRATIONE MISSAE VOTIVAE PRO FIDEI PROPAGATIONE SEMEL IN ANNO IN QUALIBET DIOECESI.

Beatissimo Padre,

La Commissione per i festeggiamenti del terzo centenario della S. Congregazione di Propaganda, presieduta dall'Emo Cardinale Prefetto della medesima, supplica umilmente la

Santità Vostra perchè voglia benignamente disporre che in ogni diocesi sia celebrata una volta l'anno, in giorno da stabilirsi dai rispettivi Ordinari, la Messa votiva *de Fidei Propagatione*, nell'intento di eccitare cosi maggiormente il clero a favore delle sacre missioni ed ottenere dal Signore gli aiuti necessari per il maggior sviluppo dele medesime.

Romana.

Sanctissimus Dominus Noster Pius Papa XI, his precibus ab infrascripto Cardinali Sacrae Rituum Congregationi Praefecto relatis, benigne annuit pro gratia iuxta petita, ita tamen, ut praedicta Missa votiva *de Propagatione Fidei* cum *Gloria* et *Credo* celebrari possit semel in anno diebus ab Ordinario cuiusque loci designandis, exceptis tamen Festis duplicibus I et II classis, Dominicis maioribus, necnon Octavis I et II ordinis, Feriis et Vigiliis quae sint ex privilegiatis: servatis Rubricis. Contrariis non obstantibus quibuscumque. Die 22 martii 1922.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius.*

III.

DUBIUM DE COLLECTA IMPERATA SEU ORATIONE PRO PACE.

Expostulatum est a Sacra Rituum Congregatione:

Utrum probari vel tolerari possit consuetudo in una vel altera dioecesi exsistens, qua collecta imperata seu Oratio pro pace "Deus a quo sancta desideria" etc., addatur Postcommunioni Missae de die currente, omissis *Secreta* et *Postcommunio* de Pace.

Et sacra Rituum Congregatio, audito specialis Commissionis voto, propositae quaestioni respondendum censuit "Negative ad utrumque, iuxta Rubricas et Decreta".

Atque ita rescripsit et declaravit. Die 18 februarii 1922.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius.*

SACRA CONGREGATIO DE RELIGIOSIS.

I.

Decretum de Quinquennali Relatione a Religionibus facienda.

Sancitum est in Codice iuris canonici, ut quilibet supremus Moderator sive monasticae Congregationis sive cuiusvis Religionis iuris pontificii quolibet quinquennio, aut saepius si ita ferant Constitutiones, relationem de statu religionis ad Sanctam Sedem mittat.

Ut autem hoc canonum praescriptum ordinate et utiliter effectum detur, haec Sacra Congregatio, re mature perpensa, ea quae sequuntur decernenda statuit:

I. Quinquennia sint fixa et communia omnibus Religionibus, incipiantque a die prima mensis ianuarii 1923.

Relationem itaque exhibebunt:

(*A*) Ex Religionibus virorum:

(*a*) in primo quinquennii anno: Canonici Regulares, Monachi, Ordines militares.

(*b*) in altero: Mendicantes.

(*c*) in tertio: Clerici Regulares.

(*d*) in quarto: Congregationes votorum simplicium tam clericales quam laicales.

(*e*) in quinto: Societates virorum more religiosorum viventium, sine votis aut cum votis privatis.

(*B*) Ex Religionibus mulierum relationem mittent Congregationes, habito respectu ad regionem in qua exstat domus princeps Instituti, seu ubi sedem ex officio habet Moderatrix Generalis, sequenti ratione:

I anno quinquennii: ex Italia, Hispania et Lusitania,
II anno: ex Gallia, Belgio, Hollandia, Anglia et Hibernia,
III anno: ex reliquis Europae regionibus,
IV anno: ex utriusque Americae partibus,
V anno: ex aliis orbis partibus, et insuper Societates mulierum sine votis more religiosarum viventium vel cum votis privatis.

II. Congregationes quae relationem iam forte exhibuerint intra quinque annos praecedentes eum, in quo, ad normam

supra descriptam eam mittere deberent intra quinquennium 1923-1927, eximuntur ab ea rursum mittenda pro hac prima vice.

III. In exaranda relatione pro Institutis votorum simplicium prae oculis habeantur quaestiones propositae in Instructione data a S. C. EE. et RR., nunc vero ab H. S. C. reformatae ad Codicis conformitatem, eisque fideliter respondeatur.

IV. Moderatores vero supremi Ordinum Regularium et earum Congregationum etiam votorum simplicium aut Societatum more religiosorum viventium, quae ad relationem mittendam ante Codicis promulgationem non tenebantur, quoadusque aliter a Sacra Congregatione provideatur, relationem de statu suae Religionis integram et veritati respondentem—super quo eorum conscientia oneratur — diligenter exarare curent ea ratione et forma, quae Instituti naturae aptior videatur; ita tamen, ut ex ea Apostolica Sedes de statu tam materiali quam morali et disciplinari Religionis plenam sibi notitiam comparare queat.

Prima autem relatio, ante alia de actuali statu religionis, contineat notitias historicas de Ordinis aut Congregationis fundatione; et praecipue ea quae spectant ad eiusdem approbationem per Apostolicam Sedem et ad Constitutiones quibus in praesenti regitur. Interna quoque regiminis forma et natura votorum exponatur, et si qua mutatio in hisce facta fuerit decursu temporum aut si qua in Regulae observantia relaxatio, et quadam auctoritate inducta fuerit, declaretur.

Si qua Congregatio peculiare praescriptum habeat de relatione frequentius mittenda in Constitutionibus a Sancta Sede *post Codicis promulgationem revisis aut approbatis*, hoc servandum erit, nullo habito respectu ad ea quae de quinquennio praesens decretum praescribit.

Ssmus D. N. Pius Pp. XI in audientia concessa infrascripto P. Abbati Secretario die 25 februarii 1922, praesentis decreti tenorem adprobavit, ab omnibus servari et publici iuris fieri mandavit, contrariis quibuscumque minime obstantibus.

Datum Romae ex Secretaria S. Congregationis de Religiosis, die 8 martii 1922.

TH. CARD. VALFRÈ DI BONZO, *Praefectus.*

L. * S.

Maurus M. Serafini, Ab. O. S. B., *Secretarius.*

II.

Dubium de Munere Supremi Moderatoris ad vitam.

S. Congregationi Religiosorum Sodalium negotiis praepositae subiectum fuit sequens dubium:

"An fundatores aut fundatrices Congregationum Religiosarum vel Piarum Societatum, more Religiosorum viventium, qui quaeve munere Supremi Moderatoris aut Moderatricis in sua Congregatione funguntur, ius habeant illud retinendi *ad vitam*, non obstante praescripto Constitutionum, quae durationem muneris praedicti ad certum tempus coarctent et reelectionem eiusdem personae ultra certum limitem prohibeant?".

S. Congregatio, re mature perpensa, respondendum censuit: " Negative, nisi apostolicum indultum obtinuerint".

Facta autem de praemissis relatione Ssmo D. N. Pio divina Providentia Pp. XI, in audientia infrascripto P. Abbati Secretario concessa, die 25 februarii 1922, Sanctitas Sua resolutionem S. Congregationis approbavit et confirmavit ac publici iuris fieri mandavit.

Datum Romae ex Secretaria S. Congregationis de Religiosis, die 6 martii 1922.

Th. Card. Valfrè di Bonzo, *Praefectus.*

L. * S.

Maurus M. Serafini, Ab. O. S. B., *Secretarius.*

CURIA ROMANA.

Pontifical Appointments.

5 July, 1921: Mr. William George Bruce, of the Archdiocese of Milwaukee, made Knight of the Order of St. Gregory Great (civil class).

6 July: Monsignori Bernard George Traudt, Boleslaus Goral and David O'Hearn, of the Archdiocese of Milwaukee, made Domestic Prelates of His Holiness.

3 December: Monsignor Charles Baden, of the Archdiocese of Cincinnati, made Domestic Prelate of His Holiness.

4 January, 1922: Monsignor Thomas P. Smith, of the Diocese of Altoona, made Domestic Prelate of His Holiness.

11 February: Monsignor Joseph A. Whitaker, of the Archdiocese of Philadelphia made Domestic Prelate of His Holiness.

14 February: Messrs. Murtha Quinn, John Coyle, William Long, Joseph Gallagher, John Lonergan, Daniel Murphy, and Ignatius Horstmann, of the Archdiocese of Philadelphia, made Privy Chamberlains of Sword and Cape supernumerary of His Holiness.

Mr. Charles Jerome Vaughan, of the Diocese of Newport, made Privy Chamberlain of the Sword and Cape supernumerary of His Holiness.

18 February: Monsignori Charles Brown, Henry Barton Brown, George Coole, Henry Daly, and Lionel Evans, of the Archdiocese of Westminster, made Privy Chamberlains supernumerary of His Holiness.

Monsignori Seraphin Banfi, Arthur Cocks, Charles Coote, Frederic Northcote, Henry Hinde, and George Wallis, of the Diocese of Southwark, made Privy Chamberlains supernumerary of His Holiness.

21 February: Monsignor John Henry Fox, of the Diocese of Trenton, made Protonotary Apostolic *ad instar participantium*.

24 February: Mgr. John Ward, of the Archdiocese of Armagh, made Privy Chamberlain supernumerary of His Holiness.

Monsignori William I. McKean, Peter J. Petri, William P. Cantwell, of the Diocese of Trenton, made Domestic Prelates of His Holiness.

Monsignori John J. Greensill, Thomas F. McNally, and Joseph A. McCullough, of the Archdiocese of Philadelphia, made Domestic Prelates of His Holiness.

Mgr. James Sprankling, of the Diocese of Southwark, made Domestic Prelate of His Holiness.

25 February: Mr. Alexander Rawlinson, of the Archdiocese of Westminster, made Privy Chamberlain of Sword and Cape supernumerary of His Holiness.

3 March: Mr. John Marjoribanks-Egerton, of the Archdiocese of Westminster, made Privy Chamberlain of Sword and Cape of His Holiness.

11 March: Viscount Arthur Edward Joseph Noel Campden, of the Diocese of Nottingham, made Privy Chamberlain of Sword and Cape supernumerary of His Holiness.

Monsignor Vincent Bull, of the Diocese of Nottingham, made Honorary Chaplain of His Holiness (extra Urbem).

13 March: Right Rev. Thomas Joseph Walsh, Bishop of Trenton, made Assistant at the Pontifical Throne.

Messrs. Joseph Picard, Onesimus Pouliot and Simeon Matti, of the Archdiocese of Quebec, made Knights of the Order of St. Gregory the Great.

Monsignori Anselm Pook and Charles Rothwell, of the Diocese of Salford, made Privy Chamberlain supernumerary of His Holiness.

15 March: Monsignori Charles Napoleon Gariépy and Andreas Micheleletti, of the Archdiocese of Quebec, made Protonotaries Apostolic *ad instar participantium.*

Baron Daniel Charles M. de la Chaussée, of the Archdiocese of Westminster, made Privy Chamberlain of Sword and Cape.

18 March: Mr. Leonard Lindsay, of the Archdiocese of Westminster, made Privy Chamberlain of Sword and Cape.

24 March: Mr. Charles Moore, of the Archdiocese of Westminster, made Privy Chamberlain of the Sword and Cape.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

SUPREME SACRED CONGREGATION OF THE HOLY OFFICE proscribes Canon Legueu's " Une mystique de nos jours ".

SACRED CONGREGATION OF RITES: 1. authorizes an addition to the invocations in the Litany of the Saints; 2. and the celebration of a votive Mass for the propagation of the faith once a year in every diocese; (the two foregoing rescripts are issued for the purpose of enhancing the celebration of the third centenary of the Sacred Congregation for the Propagation of the Faith); 3. answers a doubt regarding the *Oratio pro pace*.

SACRED CONGREGATION FOR RELIGIOUS: 1. publishes a decree relating to the quinquennial reports to be made to Rome by religious (this document is discussed below, p. 631); 2. answers a difficulty about life tenure of office by superiors general of religious.

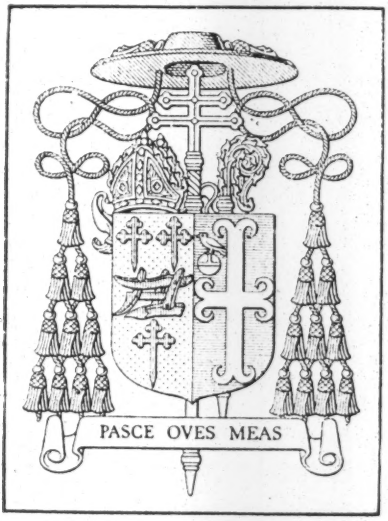
ROMAN CURIA announces officially some recent pontifical appointments.

RECENT EPISCOPAL ARMS.

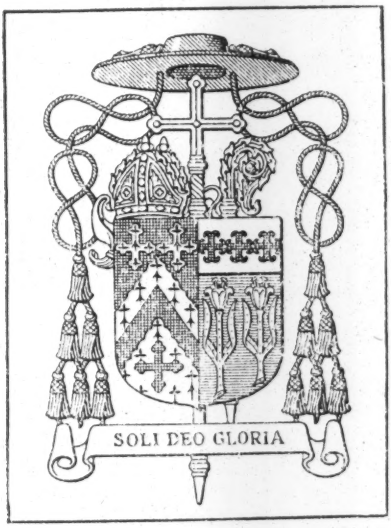
I. ARMS OF THE ARCHBISHOP OF CINCINNATI.

Two coats impaled. A: Gold, a plow between three cross-crosslets fitchy gules (See of Cincinnati). B: Azure, a cross moline and in the first canton a dove standing on an orb, all silver (Moeller). In the diocesan arms the plow recalls the name " Cincinnatus ", the origin of the see name, and the crosses, three in honor of the Blessed Trinity, are of the form called " fitchy ", that is, with the lower arm pointed, ready to be thrust into the ground after the ploughing. The coloring, gold and red, is due to the Cathedral dedication to Saint Peter,

whose own traditional shield is of these two tinctures. In the Archbishop's personal impalement, the "cross moline" sug-



gests his name, it being the old "millers' cross", or "cross mill-rind", the arms ending somewhat in the shape of the



irons which clamp the millstone. The orb and dove are the attributes of St. Henry the Emperor, His Grace's name Patron.

II. ARMS OF THE BISHOP OF CLEVELAND.

Two coats impaled. A: Per chevron sable and ermine, a chevron between three cross-crosslets countercolored (See of Cleveland). B: Azure, two silver lilies with gold stalks and leaves, on a silver chief three crosses of Saint Benedict (Schrembs). The arms of the See are simply those of Moses Cleveland who founded the city named after him, with however the addition of the three crosses, still in the "Cleveland" colors, as a necessary "difference" appropriate to a diocesan. The Bishop's personal impalement has already been explained in the REVIEW.[1] A study of his arms first as Auxiliary of Grand Rapids, then as Bishop of Toledo, and now as Bishop of Cleveland will show the punctilious care and correctness of Monsignor Schrembs's use of heraldry.

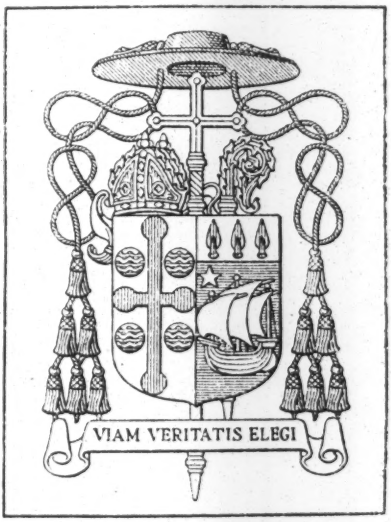
III. ARMS OF THE BISHOP OF TOLEDO.

Two coats impaled. A: Parted azure and gules, a tower with three turrets silver charged with a cross couped gules (See of Toledo). B: Silver, a lion holding a book, both gules, the lion charged on the shoulder with a silver trefoil (Stritch). The arms of the See of Toledo, as established by Bishop

[1] Vol. XLVI, No. 1, p. 94.

Schrembs, have been explained in the REVIEW.[2] Monsignor Stritch properly retains this coat in use and combines it with his own family lion, charged with a shamrock (trefoil) to note his Irish origin and holding the book which is the heraldic attribute of St. Samuel, his name Patron.

IV. ARMS OF THE BISHOP OF SPRINGFIELD.

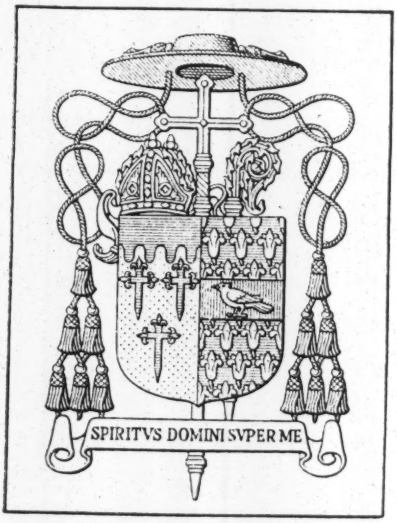


Two coats impaled. A: Silver, a cross pommetty gules between four fountains (See of Springfield). B: Azure, a three-masted ship under sail silver, led by a five-pointed silver star; on a chief three lance-heads gules (O'Leary). In the diocesan coat the red cross with each arm ending in an orb is the form attributed in heraldry to Saint Michael, Patron of the Cathedral Church of Springfield. The so-called "fountains" are an ancient heraldic convention—discs marked with six wavy bars of alternate silver and blue; their use here expresses the name Springfield and may also be held to symbolize the four rivers of Paradise which flowed from the Tree of Life. The ship is an old O'Leary emblem; the star is from the coat of the Bishop's former Ordinary; and the lance-heads are the heraldic attributes of Saint Thomas, his name Patron.

[2] Vol. XLVI, No. 1, p. 93.

V. ARMS OF THE BISHOP OF SUPERIOR.

Two coats impaled. A: Gold, three crosses fitchy and a chief wavy all azure (See of Superior). B: Azure sewn with silver lilies, on a fess gules a silver dove (Pinten). As the first Catholic missionaries in this region were French, the See uses the blue and gold of the old French arms—a gold field

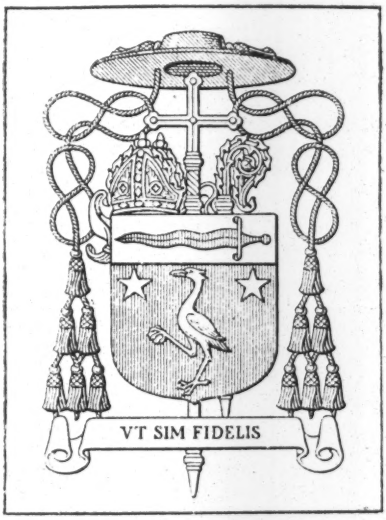


with the blue waters of Lake Superior indicated across the top by the usual heraldic convention of a wavy line. On this field are three crosses in honor of the Blessed Trinity, the upper arms ending in the French fleurs-de-lis, the lower pointed like a stake to be driven into the ground. The Bishop wished, in his personal impalement, to honor St. Joseph and St. Gabriel, his name Patrons, Our Lady, and the Holy Spirit. The lily is an attribute common to all three Saints, the blue field being also common to the arms of Our Lady and of St. Joseph. The red of St. Gabriel's arms appears here as a fitting background for the dove.

VI. ARMS OF THE BISHOP OF CURIUM, AUXILIARY OF PHILADELPHIA.

Gules, a crane holding a stone in his right claw and two stars in chief, all silver; on a silver chief a sword fessways

gules, the hilt to the sinister, the blade wavy (The Right Rev. Michael Crane, D.D.). Here the chief charge expresses the bearer's name; the heraldic crane frequently holds a stone—called a "vigilance"—in one claw, the legend being that if he



should relax his watch, the noise of the stone in falling would at once wake him to renewed vigilance. The figure therefore also expresses the motto beneath. The stars are from the arms of the Bishop's mother, and the sword is that of Saint Michael, his name Patron.

PIERRE DE CHAIGNON LA ROSE.

NOTE ON THE "FORMA CORPOREITATIS" OF SCOTUS.

To the Editor, THE ECCLESIASTICAL REVIEW:

Since the appearance of the note on the "Formal Distinction" in the January number, I have received several requests from interested readers of THE ECCLESIASTICAL REVIEW asking for similar informal notes on a few other peculiarly Scotistic views, e. g., the "forma corporeitatis", the "haecceitas", and the "univocity of being". In response I am sending this note on the "forma corporeitatis", trusting that your habitual kindness may be able to find space for it in the "Studies" department.

The medieval schoolmen, as is well-known, held the matter and form theory in the problem concerning the ultimate constitution of bodies. According to them all material substances consist of an inner union of two realities or co-principles, a primary matter capable of being indifferently one substance or another, and a substantial form determining it to be a special kind of substance, a given specific thing. And the many changes which we observe going on in nature round about us, take place because the primary matter, the passive indeterminate principle common to all corporeal substances, successively receives different determinations or substantial forms.

Originally this theory had been propounded by Aristotle. As a work of art, a statue for instance, becomes what it is because a plastic determinable material, the marble, receives within itself a determined form, similarly, making allowance for the inadequacy of analogies, Aristotle viewed every object of nature as the inner product of a passive determinable matter and a specific form causing that matter to become this determined thing. Living beings, too, are thus conceived by him as compounds of a material principle, the body, and a specific form, the soul.

Accordingly, the Scholastics distinguished three different substantial forms: (a) the elementary form, which together with primary matter constituted the four elements—fire, earth, air and water; (b) the form of the compound, called by them "mixtum", for although they were unfamiliar with modern chemical notions the Schoolmen had their own cosmological theory, according to which the four elements by combining in various ways formed the multitudinous physical compounds of nature; (c) the vital form, which by its immanent union with the body makes the latter a living being.

The compounds, then, resulting from the various combinations of the four original elements, might be inorganic compounds constituting the members of the mineral world; or they might be organic compounds constituting the various organisms of the living world. It is here that the "forma corporeitatis" of Scotus comes in. In the latter case Scotus called the form of the compound a "forma corporeitatis", not infrequently substituting the term "forma organica." He conceived the nature of the "forma corporeitatis" to be that of a substantial form

whose function it was, while giving material being to the physical compound, to constitute the same an organism capable of receiving the vital form.

Such a conception is opposed to the Thomistic view concerning the unicity of the substantial form. St. Thomas maintains that a material substance can have but one substantial form, for otherwise it would belong simultaneously to two distinct species; moreover, plural substantial forms are incompatible with real unity of being. He therefore holds that in the inorganic compounds of nature, the "forma mixti" or new substantial form replaces the elemental forms, uniting itself directly to the primary matter of the combining elements; and likewise, that in living beings the soul, as substantial form of the body, directly unites with the "materia prima" of the combining primordial elements constituting the organism on its material side, replacing previous form.

This principle of the unicity of the substantial form, introduced by St. Thomas, constitutes the metaphysical background against which the problem of the "forma corporeitatis" was fought out. In fact it was the real issue involved in the hotly debated question as to whether the soul was also the "forma constitutiva corporis" or merely its "forma vivificativa", a question which deeply stirred the academic circles of Paris and Oxford during the closing decades of the thirteenth century.

In agreement with the common earlier thirteenth-century Scholastic opinion, and the traditions of the entire Franciscan school, Scotus maintains the possibility of plural substantial forms in one composite substance, provided they be subordinated to one another, and the compatibility of these plural forms with the real unity of the resultant being.

Of course, Scotus admits the Thomistic or rather Scholastic axioms, "Forma dat esse," and "Unius perfectibilis una sola est perfectio": but they do not present insurmountable speculative difficulties to him. For the substantial form, as he interpreted the matter and form theory of Aristotle, gives existence merely to the *new compound* arising, not to the material co-principle which as a substantial co-principle and physical reality, must have its own existence. (According to St. Thomas primal matter has its own real essence, but receives

its existence from the form.) And if unitary existence can result from two actually existing co-principles, what difference then, as far as the possibility of real unity is concerned, whether the material co-principle to be determined by a new form be primary matter directly, or already a compound of matter and form? Nor would this constitute the resultant *new compound* simultaneously in two distinct species. What results is the *one* new higher being. Expressed somewhat differently: There can evidently be but one highest form which gives a being its ultimate, specific nature and existence; but this is not incompatible with subordinate substantial forms as principles of inferior perfection. After a given form has determined a given matter, the compound resulting, if thus destined by the "economy of nature", can in turn serve as a potential principle for a higher substantial form, and be raised by it to participation in a higher mode of being.

It may not be without interest to mention that modern Scholastics trained in chemical analysis and synthesis and biological research, are again returning to his view of plural substantial forms, and hold that the ultimate material constituents of the body remain substantially unaltered in their passage into and through and out of the cycle of man's vegetative life; that they retain their elemental substantial forms, while they assume a new *nature* by becoming parts of the one organic whole.[1]

Certainly, this is not exactly the "forma corporeitatis" theory; but the champions of the new "nature theory" agree with it in claiming that from the union of a plurality of substantial principles or forms, each persisting in its existence, there can arise one higher complete nature, which will be one being simply and really, "unum ens per se et simpliciter", and not merely an aggregate of beings in accidental unity. They agree moreover in maintaining that there are actually plural substantial forms in man.

As these modern Scholastics hold that in the light of biological science we must admit in man, along with the soul as his vital principle, the presence of the distinct and substantially unaltered material elements as concomitant and subordinate

[1] Coffey, *Ontology*, pp. 258-260.

facts, so Scotus claimed that the organization of the elements represents a distinct concomitant and subordinate, but real, constituent factor of man's complete living nature. And being a distinct real fact, it has its formative principle which he called " forma corporeitatis ". As he saw things, the organism is a definite structure (mixtio); and it is precisely this organization which furnishes us with a physical basis of life, for the immediate subject capable of and actually receiving the soul is not matter simply, but organized matter.

Scotus goes still farther. Biology recognizes not only distinct types of organisms, but distinguishes also in one and the same organism between its different organs; it even speaks of its tissues as differing in kind. So Scotus also, while holding one organic form for the whole organism, postulates as probable, subordinate " formae corporeitatis " for its different organs or heterogeneous parts; because, he says, they manifest differing proper structures. As he puts it; " omne organum habet determinatam mixtionem ".

As a matter of fact both St. Thomas and Scotus shared in common the scientific conceptions of their times which regarded the human body as a physical unity in the sense of a true compound or " mixtum ", that is, in general as a mass of flesh. And both held that in this " mixtum " the forms of the elements combining to constitute it had been replaced by that of the compound. The difference between the two consists in this that with St. Thomas this " forma mixti " or carnal-corporeal form of the human body is in turn replaced by the vital form or soul. This explains why the Thomists had to postulate the education of the " forma cadaverica ", a substantial form giving physical being and existence to the human body after the departure of the soul. It likewise brings out the meaning of the most widely known of the arguments advanced by Scotus in defence of his position, viz., his assertion of the existence of the " forma corporeitatis " because after man's death, that is, after the departure of the soul or vital form, we have according to the plain evidence of facts the same human body or material reality we had before; that consequently the soul is not the material form of the human body.

According to Scotus, the human body as a material reality possesses its own material form giving it the corporeal nature

and the physical properties going with it. And the soul is not the " forma constitutiva corporis ", but merely its " forma vivificativa seu informativa ". With St. Thomas the soul, replacing every previous form and assuming its functions, unites itself directly to " materia prima "; with Scotus the " forma corporeitatis " has the double function of giving to the human body its physical being as a corporeal reality and its existence as an organic reality, thus constituting it the immediate physical basis or potential material co-principle capable of receiving the soul.

To-day, Scholastic philosophers no longer regard the human body as a unit in the sense of a massive compound, but as a sum of material constituents, in life in immanent union with and under the formal dynamic control of the soul. Substituting the modern biological notions concerning the nature of the body for the medieval, it will become apparent that the old " forma corporeitatis " dispute is *substantially* identical with the new " nature theory " problem. The same fundamental problem which troubled the minds of the medieval schoolmen under a new name is exercising the mind of worshippers at the shrine of reflective thought to-day, the question concerning the nature of the mysterious bond linking two worlds, the material body and the spiritual soul in true unity of being:

" Granted that the soul is the immanent formal principle which by its union with the body constitutes the human individual, does this necessitate that it be also the material form of the body with its complex constituents, giving to this body its physical being as a material substance, or does the body as a material reality possess its own existence in this union? "

That which Scotus defended, basing himself upon such aids of observation and speculation as his day afforded him, is defended to-day by the champions of the new " nature theory " in the name of the facts brought to light by the physical and biological sciences of our day, and is denied, then as now, by Thomists in the name of the asserted metaphysical implications of the principle of the " unicity of the substantial form ".

In conclusion, the " forma corporeitatis " presents us with one more instance of how the old medieval phrases and theories, though at first sight they may appear strange to us and foreign

to our modern modes of thought, upon deeper acquaintance and penetration of their historical envelopments quite generally reveal to us inquiries and movements of thought which are in reality identical with the very motives underlying the living problems of our own day.

BERARD VOGT, O.F.M.

Croghan, N. Y.

MARYKNOLL MISSION LETTERS. XXXII.

DIARY EXTRACTS FROM FR. ANTHONY P. HODGINS, A.F.M., AMERICAN CATHOLIC MISSION, YEUNGKONG, CHINA.

Headed a little procession to-day through Yeungkong. The Christians knew I was about to give the last sacraments to the pigskin worker and took it on themselves to bring along their prayer books. The dying man's family is pagan, his wife in particular being vigorously anti-Christian. She kept all the children from being baptized, excepting one, beside whose grave in the Catholic cemetery the father insists upon being buried. The loud prayers of the Christians as well as the last rites were a consolation to the faithful soul, who tried hard to repeat the familiar words. He was too weak to prevent the family from taking down a door and laying it on two wooden horses to serve as a death-bed; for were he to breathe his last on the family bed, which is not much different from a door thus supported, it would be haunted thereafter! Of course the mosquito-netting had to be removed. It looked so much like a fishing net that he might become a fish in the next world. Misfortunes would surely befall the children if his dying eyes saw his feet; so he was not allowed a wooden pillow under his head. Despite all this, and although he hadn't swallowed the golden pill of immortality discovered by a Taoist genius, the pigskin worker had a happy death surrounded by Catholics, whose faith was strengthened by his good example.

The funeral of the Catholic who died 15 June attracted much attention. Many pagans were in line besides the priests, the schoolboys in boy-scout suits (headed by a teacher who displayed a steamboat captain's cap), and the Christian men and

women. The sons of the deceased, dressed in sackcloth, had short sticks covered with bits of white paper. These were to lean upon in their grief. The photograph of the dead man was carried in a bamboo house decorated with flowers. Father Gauthier ordered removed an incense-brazier that was before the picture. Instead of the flags used by the pagans to lead the procession and guide the spirit on the way to Hades, there were about ten banners with inscriptions such as "Heaven is our home". The burial in the Catholic cemetery prevented the pagan relatives from fixing the place of burial by consulting a professor of wind and water.

On the way we passed an immense wall between two hills, erected by the advice of a geomancer in order to render the section fit for burials. It was big enough to break the force of the winds and dam a river, should any evil influences appear by these forms. We wish the geomancer had insisted that the money be used to improve the loose paths. We had to walk ankle-deep in water to and from the grave, because there was no drainage to keep the roads dry.

We said to-day's Mass for the Christian who died yesterday, and the faithful recited prayers at his home—the women and girls in the morning, the boys and men in the afternoon. His family, who are taking up the usual collection among those who know him in Yeungkong, are postponing the funeral ten days or more to give his eldest son an opportunity to come from Hongkong. Although embalming fluid is unknown, the body can be kept in a tightly caulked coffin containing ashes of wood fires and lime. The usual thing in this town is to bury on the first or second day after death.

Fathers Gauthier and Ford at last arrived for the retreat to the catechists, seventeen of whom have been assembled for the last few days, feasting sumptuously at an expense of fifteen cents a day each. Three catechists could not get here on account of dangers from robbers and soldiers. The Fathers devoured the fried eggs and canned peaches as if they hadn't eaten for some days. They claim they had been eating one meal a day and they certainly are thinner than when we last saw them. Some in America would not believe them to be

priests, if, dressed as they were, a magic carpet should drop them in the land of Maryknoll. Looking at Father Ford's thoughtful face and olive complexion, and Father Gauthier's patriarchal beard and heavy silver chain round his neck, these observers might take the missionaries for Magi. And it might be asked, When did those illustrious wise men take to wearing pajamas? The pajamas could be cleaner, for the Fathers have walked from Kongmoon, soldiers having commandeered the boat.

Much later in the day, Father Gauthier's boy straggled in, hugging a bunch of bananas and a frying pan. He usually gets lost and is never on time. The best coffee and bread maker in all of Kwangtung, he has been a priest's "boy" all his forty-eight years. He is not himself nowadays for, having decided to get married, he finds it hard to speak of the money needed to buy a wife. Good form does not allow plain language. He can't use the common expression, "Unhappy me; no one to sweep my house" or "My father wants another daughter," for he has no house and his father is as dead as the boy's two former wives. As soon as Father Gauthier gets a hundred dollars he will understand and bring peace to the heart of his devoted helper.

The *Yeungkong News*, *Voice of the People*, and *Bi-Yeung Independent* are being published again, having risen undaunted from the empty type-cases left by the soldiers who didn't like their editorials. In all of these journals one finds the same advertisements for the British cigarettes (even in the Protestant *Independent*, though an anti-cigarette campaign is part of the Protestant welfare work in China), for patent medicines, and for toilet articles; and the news deals with dog fights, fires, and robbers. It was a pleasure to see for a change a few words of praise for the work being done by the new head of the Department of Charities in Canton, pro-vicar Fourquet. He has been in China twenty-five years, speaks Cantonese like a native, and, though his white beard and bald head prove him fifty, seems in his energetic activity much younger.

The military chiefs are condemning the brutality of soldiers in forcing people to carry their baggage. They themselves

won't carry anything, not even their guns. They take a man not merely for a day, but sometimes for a month. The wife of one Yeungkonger who was forced to serve asked to be taken also so as not to lose him. The leaders ask for 1100 volunteers and promise $11 a month, which would attract coolies were they sure of the money without abuse. The soldiers overload the human pack-horses and twist their arms if they object. They say Kwangsi soldiers are worse than Kwangtung's, but there is not much choice. Our cook would not dare venture out to buy us something to eat without our card, as he is able-bodied and able to carry. The Chinese government has bound itself not to interfere with the employment by foreigners of Chinese, and this agreement has been held by Washington to require notice to the American Consul before an American may be deprived of his native help. But for such protection we might be put in the plight of finding it hard to get eatables except at exorbitant prices. And if the Government gets much weaker, there may be less disposition to recognize the rights of foreigners as the need for their enforcement becomes greater.

We have just finished planting some sunflower seeds Fr. Meyer raised at Tungchan; also seeds of Chinese flowering plants sent by a Chinese schoolmaster of Canton. The prettiest, perhaps, is the Chinese peony, called the *moutan*. It is a stiff-growing shrubby plant with flowers of various shades; we have seen only the rose-colored variety. In China it is the queen of flowers, the emblem of beauty, wealth, and happiness.

A new catechist who speaks mandarin and Cantonese joined us to-day, bringing a letter of recommendation that transported us to Maryknoll Seminary. The catechist has assisted in Borneo Father Hopfgartner, who lived at Maryknoll in our student days and gave many inspiring talks. The mission world isn't so large, after all.

Fr. Gauthier finished the retreats to the catechists. About thirty-five others took advantage of the exercises and went daily to Communion. Laboring twenty-seven years in this vicariate, Father Gauthier, of all the Fathers of the Missions-Étrangères, is considered the best preacher in Cantonese. His six feet and heavy frame, his vigorous gestures, striking illustrations, and pure tones make him the ideal retreat-master.

Besides the usual subjects, Father Gauthier brought out that the catechists are the eyes, ears, and voice of the priest, that they should remind the Catholics of their duty to help the missions according to their little means, and that they should impress upon Catholic parents their duties to children, to girls as well as boys. In speaking of the Cross as a spur to Heaven, he told of the widow who made her children look daily at her departed husband's bloody garments and promise to kill the murderer. The Chinese praise a virgin and think a mother supremely happy, and since Mary is the purest of creatures and the Mother of God, how devoutly, he pointed out, should Yeungkongers recite the Hail Mary.

The entire day from five in the morning till nine at night was filled by the four conferences, three rosaries, three spiritual readings given by the catechists themselves, Stations of the Cross conducted by the Maryknollers, and Benediction by Fr. Gauthier. The catechists observed the rule of silence pretty well, kept within the mission compound, and felt saintly.

At the close of Benediction this morning, the retreat ended with a rosary for the conversion of China, for two Chinese boys to be ordained to-morrow at Canton, and for our bishop. The catechists then had a little feast and left for their villages to spread the good words they had heard.

Pagan priests and monks never preach sermons or give retreats. Perhaps they feel that their exhortations couldn't make the people any more superstitious than they are, or perhaps they know that the natives of South China don't respect them overmuch. In Japan the Government as a political measure has hired pagan monks to preach Shintoism.

Our orphanage records three baptisms. Two of the babies died, but one is very healthy and pretty and gives promise of a long life.

The infirmary also seeks our praise and boasts of swollen lips, rheumatism, vomiting, and many stomach aches, nose and leg wounds, and fevers. To-day is an appropriate day to speak of ills to a native doctor, as we read in the pagan calendar of lucky days.

Unexpected news came five days ago and we have been

celebrating ever since. The telegram read "Gauthier Bishop of West: for southernmost part of China." About half of the thirty thousand Catholics of the Canton vicariate live there cared for by about twenty priests. It includes the French holding of Kwangchowan. This makes the fourth part into which the Canton vicariate has been divided since Mgr. de Guébriant became vicar-apostolic in 1917. The north went to the Salesians, the east stayed with Canton; Maryknoll took under its wing about five hundred Christians in the center, and now Father Gauthier has charge of the west where few of the people understand the Cantonese tongue. On hearing of Father Gauthier's elevation, the Christians and many pagans came to greet him. The door from the alley was decorated and twelve immense lanterns were strung up. They each bear the characters, "Go, the Bishop". A stand of bamboo was erected in the alley for the band, who have been playing for the last five days and for portions of the five nights. The Bishop-elect once sent out a contribution. They tied it in red paper and hung it where the alley could see it. Then they fired off crackers and sung in the vernacular: "What is that so bright and cheery? Money for the makers of music that charms. Who gave it? The illustrious, the renowned, the generous, the mighty-Go, the Bishop. It must be a large amount, for his purse is large and his heart is larger. How much? Were it not twenty dollars we could not sing his praises". The crowd laughed at this. Even the blind man knew the offering was forty cents.

Chinese music is claimed to have been invented twenty-six hundred years before our Lord's coming; it is complicated, and boys have to enter the guild at an early age and keep at the cymbal, flute, horn, drum, or other instrument for the rest of their lives. The music is so good that no improvement has been possible since its invention. Musicians have greater endurance than the audience and play all day and into the night, pausing only to sing or take a bite to eat. Foreigners as a rule have not the patience or soul for music to appreciate the Chinese lingering harmony and prefer the machinery of the phonograph.

One Christian had a Mass of thanksgiving said for Father Gauthier, who was the first priest to visit Yeungkong.

The Bishop-elect accepted invitations to five feasts, the invitation cards being immense things in red with characters beautifully done in black. The first feast was given by the men and boys, who presented an address which was read to the Bishop at table by one of the catechists. When the priests had tasted the twenty courses of chicken, duck, pigeon, pig, beef, sharks' fins that come from the South Pacific, birds' nests soup made from the gelatinous saliva deposited by parent sea-swallows to line their nests (tastes like Cooper's Gelatine), and so on—the donors had their dinner. On Sunday morning there was a sermon on the loaves and fishes, and in the afternoon at the feast supplied by the women there were more loaves and fishes served than yesterday. We ate in the open where everyone could see us. A shower drove us in and the victuals were hurried to the famished ladies. It was no easy task to get anything past the boys.

Pagans supplied a thirty-two course dinner on Monday. The village of Cheungtingham almost knocked us out the next day with banana fritters and other attractions; and we were glad that on Wednesday Mapo gave postively the last feast, which included among its courses a whole pig roasted. We were almost conscience-stricken at the end, when we thought of so many starving in the North.

Bishop-elect Gauthier still is receiving gifts of geese, chickens and bananas. He and Father Ford got drenched trying to arrange for a boat to go to Canton. The alleys are covered with a foot of water from the heavy rains. The soldiers still need all boats. To-day they confiscated a cargo of rice that a merchant was thinking of taking from Yeungkong forgetful of the martial law. The soldiers are impressing men, as usual, to carry baggage. They grabbed a Christian who was tending water-buffalo, and now he cannot be traced. They have also occupied our chapel at Pakkwan. We wrote to the mandarin and he indited a brave order to get out, but asked us to execute it.

The town is full of soldiers, though villages four miles away are full of bandits. They are said to be ex-soldiers who pawned their uniforms. The mandarin has indignantly directed the brokers to surrender army supplies and take no more uniforms in hock.

THE NEW FACULTIES GRANTED TO OUR BISHOPS.

Under the title "Formula III", the Sacred Consistorial Congregation, 17 March, 1922, issues special Faculties, for the term of five years, to the Ordinaries of America, Russia, and extra-European countries. These Faculties contain exemptions and privileges implying exceptional powers of dispensation from the regular canons and liturgical law in regard to—

1. Matrimonial Dispensations.
2. Reduction of Mass obligations according to circumstances which render the fulfilment impossible or difficult.
3. Permitting alienation of ecclesiastical property to the amount of ten thousand dollars when necessity urges.
4. Absolution from censures and dispensation from certain ecclesiastical impediments.
5. Conceding certain privileges in the exercise of liturgical functions.

Among the concessions of an immediately practical and general application which Ordinaries are free to grant we mention the following:

1. Recitation of Matins and Lauds (anticipated) from one o'clock p. m. for any reasonable cause.
2. Celebration of three Masses by the same priest on Christmas Day in churches or chapels of religious, and giving Holy Communion to all who assist thereat.
3. Confirmation as confessors for religious communities for a third and fourth term of three years, if the votes (secret) of the community request it.
4. Permitting a Mass on Holy Thursday in the chapels of religious at which all those belonging to the community (including regular lay residents) may fulfill their Easter duty.
5. Permitting cloistered religious to leave their convents for the purpose of having a surgical operation performed.
6. Deputing priests to consecrate altars (fixed or portable), chalices, and patens.
7. Abbreviating the reading of the Passion in one of the two Masses said by priests who are obliged to binate, by beginning the Gospel with "Altera autem die", after reciting the *Munda cor meum*.

8. Imparting the Nuptial Blessing outside Mass, according to the approved formula, and of subdelegating the same faculty.
9. Blessing the Five Scapulars and imposing the same by a single form, with power to subdelegate, and in case of large numbers, at missions and retreats, of doing so without special recourse to the Ordinary or the superiors of religious congregations, and without being obliged to inscribe the names of those invested.
10. Permitting the use of incense at a Missa Cantata without deacon or subdeacon.
11. Allowing the use of the Memoriale Rituum of Benedict XIII in non-parochial churches during Holy Week services or on occasion of Blessing of Ashes, Candles, and Palms.
12. Imparting the blessing to religious articles by a single sign of the cross without necessarily using the formula prescribed in the Ritual whenever the Ordinary is requested to do so on occasion of the episcopal visitation for a number of people. In this case the Ordinary uses the form: "Benedicat haec omnia Deus Pater, Filius et Spiritus Sanctus."

We do not undertake to interpret these faculties in their individual application. That must be done by the Ordinary or by appeal to the Sacred Congregation through him.

QUINQUENNIAL REPORTS OF RELIGIOUS TO THE HOLY SEE.

The new Code of Canon Law ordains that the heads (*supremus moderator*) of monastic congregations or of religious institutes approved by the Holy See (*juris pontificii*) should make a report of the conditions of their houses every five years, or oftener if the order's constitutions so prescribe. Questions as to the precise date when these reports are to begin are definitely answered in a recent decree of the Sacred Congregation "De Religiosis".

I. The quinquennial period of the Reports begins on the first of January 1923, in the following order:

1. Congregations of *religious men* are to send in their reports during the first year of the quinquennial, if they are

canons regular, monks (*monachi*) in the canonical sense, and members of military orders;

in the second year (1924), if they are mendicants;

in the third year (1925), if they are clerics regular;

in the fourth year (1926), if they belong to congregations of simple vows, clerical or lay;

in the fifth year (1927), if they belong to congregations of men who take no vows or only private vows.

2. Congregations of *women* are to send their Reports according to the countries in which the motherhouses, residences of the superiors general, are located, in the following order:

in the first year of the quinquennial, houses in Italy, Spain, and Lusitania;

in the second year (1924), houses in France, Belgium, Holland, England, and Ireland;

in the third year (1925), houses in other parts of Europe;

in the fourth year (1926), houses in North and South America;

in the fifth year (1927), religious in all other parts of the world and religious congregations without vows or with private vows.

II. Congregations that have already submitted a report before the above specified term (1923-1927) are exempt from any new report for the first quinquennial.

III. Congregations that were not bound to make any report previous to the issuing of the new Code of Canon Law, will be bound to do so hereafter by the general law. In this they are to conform to the prescribed method already outlined in a previous decree. They are also to introduce their report by a brief history of the origin, previous approbation, and manner of government of their institute. If congregations of this class have in their constitutions any prescriptions demanding more frequent reports than the one here contemplated they are still bound by that observance.[1]

The question whether founders of religious communities have the right of reëlection as superiors for life, the Sacred Congregation answers to the effect that the cases are to be referred to the Holy See. A special indult is needed to confirm the election for life, if the constitutions set a definite term of years for the superiorship.

[1] See text of the decree in the Analecta of this issue.

DESTRUCTION OF CHURCH PROPERTY BY FIRE.

To the Editor, THE ECCLESIASTICAL REVIEW.

Almost every week we read of the destruction by fire of one or more institutions under church control. The losses in the course of a year must reach a total of many hundred thousand dollars. Cannot something be done to lessen this great waste?

Permit me to offer a suggestion which I do not recall having seen in print. Would it not be practicable for our Bishops to engage diocesan inspectors of all church buildings, schools, convents, hospitals, orphanages, etc.? The duty of these inspectors would be to pay official visits at stated times to all these buildings and go over them carefully with a view to fire prevention.

It is stated on excellent authority that a large percentage of these costly fires is due to defective wiring, antiquated heating systems, incompetent caretakers, etc. The inspector could point out these shortcomings to the local authorities, but also make a report to the Bishop. I do not know just what authority the Ordinary might have to insist upon the necessary improvements, but at least a strong suggestion or recommendation from him should have beneficial results.

JOSEPH R. STACK, S.J.

Ecclesiastical Library Table.

APOLOGETIC THEOLOGY.

The end which Apologetic Theology purposes to attain—the defence of the divine origin of Christianity and of the infallible authority of the Catholic Church—demands that its sphere of action be very extensive. Attacks upon the doctrines of our Faith are more frequently indirect than direct, and the apologist must be prepared to resist his adversaries with their own weapons—to do battle on the field of Sacred Scripture, history, and natural science, as well as of strict theological reasoning.

Of recent years there has been a notable development in this branch of ecclesiastical science. This is partially due to the fact that so many new errors, or old errors decked in new raiment, have made their appearance, and Apologetic Theology has adopted its unchanging principles to the needs of the hour, in order to overcome subtle sophistry with irrefragable logic and put to shame and silence the scoffer and the unbeliever. Another cause of progress is that apologists are striving not merely to refute but also to convince their opponents and reveal to them the path into the true fold. Thus, Apologetic Theology makes itself all things to all men, that it may gain all to Christ.

We shall consider, under four headings, some of the subjects that have especially engaged the attention of apologists during recent years: 1. the motives of credibility and the marks of the Church; 2. the authority of Holy Scripture; 3. the early history of the Church and her doctrines; 4. the theories of scientists.

1. All theologians admit that the motives of credibility are manifold and various. Nevertheless, the question of their relative probative force was widely discussed for many years. Some defended the preëminence of the internal arguments, contending that the sublimity, harmony, and beauty of Christianity and its marvelous adaptation to the aspirations of the human heart are its most effective credentials, while the proofs from miracles and prophecies are unsuited to modern thought. Others, in their zeal for the predominance of the external criteria, minimized the value of the internal arguments, which they considered dangerously near to subjectivism. Present-

day apologists are inclined to follow a broader course and propose both classes of criteria as conducive to produce certainty, giving the preference to the external, but at the same time commending the internal as means of removing that obduracy of the will which is apt to bias the intellect against Christian truth. Among the external criteria miracles and prophecies hold the first place, and much attention is devoted to the solution of difficulties which are urged against these criteria from the phenomena of spiritism and hypnotism.

In considering the marks of the true Church, there is a tendency to emphasize the note of sanctity, especially as faith and fervor are declining in non-Catholic communions. Among the most striking evidences of the miraculous sanctity existing in the Catholic Church is the superhuman fortitude of the thousands of martyrs who have shed their blood for the Faith. Some writers (e. g. G. Boissier, *La Fin du Paganisme*) have tried to lessen the value of this proof by citing examples of those who have died in testimony of a false or fanatical belief; e. g. the enthusiastic followers of Mohammed, or the widows of India who cast themselves on the funeral pyres of their husbands. To this Catholic apologists answer that the argument for the divinity of the Faith is not based on the mere fact that so many have died in testimony of it, but on the circumstances of their martyrdom which clearly manifest its miraculous character. In a series of articles in the *Linzer Quartalschrift* for 1921,[1] Dr. A. Seitz defends the probative force of this argument, and proposes two classes of criteria. negative and positive, which characterize true Christian martyrdom and distinguish it from its counterfeits. Among the negative criteria are absence of pride and self-esteem in the martyr, and freedom from passion and fanaticism; among the positive criteria are patience, forgiveness of injuries, and especially a spirit of ardent charity.

Apologists are also laying great stress on the argument from the Church as she exists at the present day, without tracing her existence step by step back to her foundation. In a paper entitled Present-Day Apologetics, read by the Rev. J. B. Tennelly, S.S., at the meeting of the Catholic Educational

[1] "Das Martyrium als Kennzeichen der Göttlichkeit der Kirche."

Association, held in Cincinnati last June, this method is advocated from the standpoint of practical utility. "While the historical justification of the Church rests upon proofs that are impregnable, these proofs depend upon many particulars; they demand a rather complicated process of reasoning; they are open to numerous difficulties and discussions of details; they require much previous culture, and the very remoteness of the events involves them in obscurity for many. Arguments based upon present, concrete, and palpable facts are, on the contrary, simpler and for many more convincing."

The primacy of Peter ad his successors, one of the very fundamental truths of Apologetics, and the most essential mark of the true Church, is the object of the theologian's constant vigilance. The latest volume of the *Dictionnaire Apologétique de la Foi Catholique* (1921) contains an article on the Primacy by the Abbé de la Brière. The writer devotes much attention to the proof of the authenticity and historical value of the *Tu es Petrus* text, against Harnack, Resch, Grill, Loisy, and Sabatier. In the same valume Mgr. D'Alès, the editor of the *Dictionnaire*, presents the evidence for the existence of the papal power in the early centuries and answers objections based upon the writings of Tertullian and St. Cyprian. An extensive treatise on the doctrine of the Primacy as demonstrated by St. John Chrysostom (*Il Primato de S. Pietro e de' suoi Successori in S. Giovanni Crisostomo*) written by Cardinal Marini, Secretary of the Congregation for the Oriental Church, was recently published at Rome. It is intended especially to refute the errors of the Eastern schismatics.

2. Sacred Scripture can be considered under a twofold aspect —as a series of historical and didactic works, or as the inspired word of God. Apologetic Theology directly regards only the natural element of the Bible, and contents itself with proving the historical authenticity and correctness of its books. However, the historical accuracy of Holy Writ is intimately connected with its inspiration, since every attack on the former involves a denial of the latter. Hence the vindication of the Scriptures under both aspects falls within the province of Apologetic Theology. A world-wide impetus to the study of the Bible has been given by Leo XIII, Pius X, and Benedict XV in their memorable Encyclicals—*Providentissimus, Vinea*

Electa, Spiritus Paraclitus. By the foundation of the Biblical Institute in Rome, the Church is provided with a competent body of scholars, able to cope successfully with the attacks of non-Catholic critics. The opportuneness of this watchful solicitude on the part of the Sovereign Pontiffs has been proved by the numerous examples of destructive criticism that have been directed in recent years against the historical accuracy and the sacred character of the Bible. In former years the favorite object of attack was the New Testament, and hostile critics strove to prove that it was written only toward the end of the second century, or that many passages have been interpolated. When, however, both Catholic and non-Catholic scholars demonstrated the utter groundlessness of these contentions, attacks upon the Old Testament became more numerous. The refutation of these objections is more difficult than the defence of the New Testament, for it demands a through knowledge of the languages and customs of peoples who lived fifteen or twenty centuries before the Christian era. Nevertheless, Catholic Biblical apologists are showing themselves equal to the task.

The *Biblica* and the *Orientalia,* published by the Biblicial Institute, and now in the third year of their existence, maintain a very high standard of scholarship and scientific research. Last year the same Institute began to issue another review, the *Verbum Domini,* a monthly periodical. The characteristic note of this publication is that, unlike the *Biblica* and the *Orientalia,* it is adapted to those who have but a mediocre knowledge of Scriptural subjects. The contributors to the *Verbum Domini* are for the most part professors and students in the Biblical Institute.

An excellent example of Scriptural Apologetics is a series of articles by Dr. N. Schneider, begun in the *Verbum Domini* for April, 1921. The occasion was furnished by a book entitled *The Great Deception* (*Die Grosse Täuschung*), written by Dr. Frederick Delitzsch, one of the leader of destructive Biblical criticism in Germany. The general theme of this book is that the authors of the historical books of the Old Testament (who were the prophets, according to Dr. Delitzsch) deliberately interspersed their writings with fables and myths for the purpose of acquiring religious and political authority

over their credulous readers. The pernicious influence of this book is sufficiently manifested by the fact that six months after its first appearance, 12,000 copies had been sold.

Dr. Schneider begins his refutation by stating the Catholic doctrine of the inspiration and the infallibility of Sacred Scripture, and the decrees of the Biblical Commission regarding the Mosaic authorship of the Pentateuch. Then, after briefly commenting on the general defects of *The Great Deception*, among which he enumerates a spirit of invective and biased judgment, Dr. Schneider proceeds to consider the particular points which Professor Delitzsch uses to prove his general thesis. To cite one example. The account of the capture of Jericho (Jos. 6) is branded as a myth, because it is incredible that the people of Jericho should not sally forth against the besiegers. Moreover, it would be impossible for an army of 500,000 to march around the walls of Jericho seven times in one day. (Dr. Delitzsch knows exactly in what order they marched, how far from the city, etc.!) Such objections are not worthy to be classed as scientific, and Dr. Schneider's answers are very direct and brief.

It is sometimes objected that the Old Testament does not teach the immortality of the human soul. The Rev. A. Vaccari, S. J., answers this objection in the September and October numbers of the *Verbum Domini*. He divides the Old Testament teaching on this doctrine into three points: the *fact* of a future life, the *mode* of subsistence after death, the *lot* of the soul hereafter. The fact of a future existence is clearly expressed in many passages of the Old Testament,—e. g. I Kings, 28, Job 30:23. Regarding the mode of the soul's subsistence, Sacred Scripture speaks very little, and that obscurely. The lot of the departed is referred to in various passages, which obviously teach that the just will be rewarded and the wicked punished in the life to come; e. g. Ps. 15, 16, 48.

A text sometimes urged to prove that immortality was not believed under the Old Dispensation is Eccl. 3:21. "Who knoweth if the spirit of the children of Adam ascend upward, and if the spirit of the beasts descend downward?'" The Rev. A. Parenti, S. J., in the *Gregorianum* for January 1921, reviews the various interpretations that the Fathers and schoolmen have given this text. In Fr. Parenti's understanding

of the text, Ecclesiastes does not express any doubt regarding the fact of immortality, but merely states that he knows not whether the soul, after leaving the body, is borne upward, or descends to sheol.

3. The primitive constitution of the Church affords an occasion to many hostile critics for attacks on Catholicism. The inadequacy and obscurity of documentary testimony add difficulties to the task of defending the Catholic doctrine. The liberal view at the present day is that Christ himself did not prescribe any form of hierarchical government; in fact, He did not establish a Church distinct from the Synagogue; but the rapid spread of Christianity among the Gentiles occasioned the spontaneous rise of a separate Church with distinct hierarchical grades. The diaconate was established originally for the temporal needs of the faithful, and was invested with spiritual powers only in post-Apostolic times. Opinions of this type are, of course, in direct contradiction to the solemn teaching of the Church, that our Divine Saviour founded a sacred hierarchy of Orders and jurisdiction which is to endure until the end of time. Nevertheless there is no little discussion among Catholics as to the particular nature of the Church's government during the lifetime of the Apostles. The settlement of the question depends largely upon the signification of the terms ἐπίσκοπος and πρεσβύτερος in the New Testament. Some hold that from the beginning the form of government was practically the same as at the present day. Every church or diocese was governed by one bishop who was assisted by a body of priests and deacons. The Apostle who established the church had a general direction over it, but the bishop was really the ordinary. Others hold that in the beginning there were only two grades in the hierarchy of orders—the episcopate and the diaconate. During the lifetime of the Apostles the churches were governed by bodies of ἐπίσκοποι (or πρεσβύτεροι; for the terms are synonymous), who constituted colleges of equals. After the death of the Apostles, the priesthood as distinct from the episcopate began, and also there was established the monarchical form of government; i. e. one bishop over every Church, who was subservient to the successor of St. Peter.

A *via media* has been followed by Dr. Ernesto Ruffini of the Lateran Seminary, Rome. In the *Lateranum* for 1921 he presents a lengthy thesis [2] to prove that the three orders of episcopate, priesthood, and diaconate, existed as distinct grades in Apostolic times; however, the only bishops with the full power of jurisdiction were the Apostles. They remained the ordinaries of the churches which they founded. The immediate governing body of each church was a college of *presbyteri,* who possessed the power of the priesthood only — not that of the episcopate. Timothy, Titus, Silas, and some others had received episcopal consecration, but they were only coadjutors of the Apostles and not local Ordinaries. With the death of each Apostle the present form of government began in the churches which he had established. An exception is to be made in the case of St. John, who founded many episcopal sees in Asia Minor during the last years of his life. Dr. Ruffini defends his opinion with many quotations from the Acts and the Epistles of St. Paul. This view of the primitive Church is supported by Tanquerey in his letter editions.[3]

Of recent years an attempt has been made by the rationalistic school to trace the origin of the most sublime Christian doctrines and rites to pagan beliefs and practices. Thus, for example, Weiss, Loisy, and Reitzenstain have endeavored to prove that St. Paul's conceptions of the Incarnation and Redemption, Baptism, the Holy Eucharist, the Resurrection of the body were derived from the " mystery religious " of Osiris, Iris, Mithra, etc. A statement of these views together with a concise refutation by the Rev. T. Jacquier is found in the *Dictionnaire Apologétique* for 1920.[4] That some of the terms found in the Epistles of St. Paul were used in an analogous sense in the " mystery religions " is granted. But that does not prove that the religious ideas of St. Paul were derived from these sources; for resemblance does not indicate dependence. An unbiased study of the Pauline Epistles will manifest the vast difference which exists between their fundamental concepts and those of paganism.

[2] " La Gierarchia della Chiesa negli Atti degli Apostoli e nelle Lettere di S. Paolo."

[3] Vol. I, nn. 638 ff.

[4] " Les Mystères Paiens et Saint Paul."

An attack against the doctrine of the Holy Eucharist has appeared in Sir J. G. Frazer's elaborate work entitled *The Golden Bough.* The writer cites examples of the religious ceremonies which are observed by the Indians of British Columbia while eating the first fruits, and which seem to indicate a belief that the fruits are animated by a deity. Twice a year the ancient Aztecs of Mexico ate an image of their god made out of grain and honey. From these and similar pagan rites the author concludes that the Catholic doctrine of the Holy Eucharist is but a survival of some primitive form of theophagy. The Rev. T. Slater, S. J., answering this contention in the *Irish Ecclesiastical Record* for November 1921 points out that in these heathen ceremonies the food was regarded as merely the type or the abode of the deity; but nowhere do we find any resemblance to the doctrine of Transubstantiation which is the very essence of the Catholic Church's teaching regarding the Holy Eucharist.

4. The apologist is concerned with the natural sciences only so far as they are connected with the doctrines of the Faith. He is quite willing to accept whatever Science proves conclusively, and even to admit as hypotheses certain opinions which some theologians of the past generation feared might infringe on the realm of revelation. The doctrines of the Catholic Church would remain unimpaired if it were proved that there is evolution in some species of animal life, or that the age of the human race is to be reckoned by tens of thousands of years. However, every attempt of Science to demonstrate that man is evolved, body and soul, from some lower species of animal is in direct opposition to the doctrines of our religion and can receive no toleration from the theologian. There appeared last year a compendious work entitled *Les Hommes Fossiles*, by Professor M. Boule, a noted French paleontologist. Prof. Boule shows himself most painstaking in his observations and moderate in his scientific conclusions. The existence of tertiary man, he holds, has not yet been proved. The Neanderthal skull, he says, is certainly human. He admits that our scientific knowledge is as yet too limited to give any satisfactory answer to the question of man's origin. Nevertheless, Prof. Boule falls into the error of so many scientists of denying any essential difference between human intelligence and animal instinct. A

discussion of the merits and defects of this book by MM. A. and J. Bouyssonie appeared in the *Révue Pratique d'Apologétique* for 1815 April, 1921. G. Drioux also contributes a criticism of Prof. Boule's work to the *Révue de Sciences Philosophiques* for July, 1921. It is to be regretted, however, that refutations of fallacious scientific theories do not, as a rule, reach those scientific circles in which their effect would be most desirable.

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Criticisms and Notes.

LORETO. Eine geschichtskritische Untersuchung der Frage des heiligen Hauses. Von Professor Dr. Georg Hueffer. I. Band: Pruefung der heutigen Loreto-Legende und des Uebertragungs-Wunders. II. Band. Pruefung der Legende aus den Nazareth Quellen. Einzelfragen. Aschendorff's Verlag, Muenster Westphalen. 1913 und 1921. Seiten viii—288 und 206.

For centuries the "Holy House" at Loreto on the Adriatic has been a centre of attraction, not only for Italian lovers of the Madonna but for pilgrims from every part of the Catholic world who sought grace at her shrine. What they came to worship was God, in recognition of His beautiful gift to mankind of the most blessed among women, since she bore and nourished the Incarnate Word. And what gave concrete occasion to the expression of that worship was the simple house which, tradition said, had been the homestead on earth of that virgin mother, and which had been brought there by angels. Whether this tradition, when critically examined, was shown to be based on fact or was merely the result of devout imagination built up with that eager ingenuity wherein affection plays the chief part, does not affect the devotion itself; for that is founded on the solid grounds of assured history, namely that the Mother of Christ merits our tribute of honor.

As early as 1472 word went abroad that the little house with its statue of the Madonna to which the people on the banks of the Adriatic had for generations gone to pray, and where many a wondrous answer had come to faithful petitioners in need or in distress, had been consecrated as the actual dwelling of the Holy Family. Old men could remember accounts of pilgrims coming from the East, who brought with them sacred relics from the Holy Land. These traditions go back definitely to the age of the Crusades. It was no strange thing for Christian communities on the Adriatic coast to entertain the white-robed knights whom they sometimes called *angeli,* that is "messengers", in the language of the Hellenic scholars who often accompanied them to the western countries. To possess a stone or bit of wood from the sites where the Divine Master had walked in human form, or which had been consecrated by the touch of His holy Mother or the Apostles, was a grace that would foster devotion for generations among the children of those who had followed Peter the Hermit or Bernard of Clairvaux or St. Louis of France as soldiers of the Cross. Scenes from Bethlehem, Nazareth, Calvary were reproduced in devotional shrines. To-day there are literally hun-

dreds of these shrines in Europe, just as we have representations of the Lourdes Grotto, with fountains into which water from the spring of the Pyrenean sanctuary has been poured to give it a special benediction that might effect miraculous answer to prayer. Legends have naturally grown around these devotional spots, and by misinterpretation relics brought by the Crusaders were thought to have been translated by angels, as is amply attested in many instances recorded by Beissel, Guenter, and other reliable historians. Thus the celebrated image of the Madonna di Porto at Ravenna was believed to have been carried there by angels across the sea. The miraculous picture of the sanctuary of Genazzano near Rome is supposed to have been transported by angels from Scutari. At Sossau in Bavaria a picture of the Madonna is honored which with its chapel is said to have been borne over the waters by angels. So the images of the sanctuaries at Vieux-Chênes, in France, at Tongern in Belgium, and at Ettal, were according to pious legend brought over by angels.

In like manner a devout tradition has it that the Loreto chapel, thirty-one feet by thirteen, enshrined in the beautiful marble basilica built over it by Pope Julius II, is actually the house of Nazareth in which the Holy Family lived. The inscription in the church states that it was carried from Palestine to Tersato in Illyria, and thence after three years to its mountain site near Recanati. The numerous miracles wrought through the intercession of Our Blessed Lady in later days strengthened belief in this tradition, and we find a number of Sovereign Pontiffs and Saints, such as Charles Borromeo, Ignatuis, Francis de Sales, Alphonsus Liguori, declaring their readiness to accept it as a fact; and eventually it was incorporated in the liturgy and martyrology as though there could be no question of its truth. When, with the gradual growth of critical scepticism, occasional doubts were raised as to the historical accuracy of the interpretation of lost records, the proposed investigations were overruled and the seemingly pious credulity was left undisturbed, at least in the minds of the faithful. But travel in the East and archeological studies produced new problems, and the principle of surrendering doubtful, though cherished, beliefs led to new search for facts, lest error might be employed as a weapon against true religion.

Nearly twenty years ago Canon Chevalier advanced the definite opinion that the Holy House of Loreto could not be the identical structure in which the Holy Family dwelt at Nazareth. It was generally recognized then that the difficulties found against the ancient assumption were of the gravest kind, and in view of the hostile attitude of historical criticism they should not be ignored, since the result could in no wise affect Catholic faith in the Divine element which is at the basis of the Loreto devotion.

The opposition which Chevalier's *Notre Dame de Lorette* (1906) met from proponents of the ancient legend, while impressive in view of the authorities cited, were not scientific or logical. Accordingly they stimulated fresh investigation, and among those who took a deep and reverent interest in the matter was Dr. Hueffer of Paderborn, whose qualifications and disposition fitted him admirably for the task of forming an impartial judgment on the subject. His inquiries cover the ground in Nazareth and in Loreto, and he comes to the conclusion that the so-called Santa Casa at Loreto is not the miraculously translated house of the Annunciation at Nazareth, but simply a very ancient shrine of the Madonna which gradually, during the Middle Ages, was clustered with the beautiful traditions that cling to it to-day.

Detailed research into eight sources, wholly distinct and independent of each other, of the Loreto tradition, show, despite every allowance made in favor of the miraculous translation, the correctness of Dr. Hueffer's conclusion. The fact that upon the publication of his evidences, as embodied in the first volume of the author's work published in 1913, an organized opposition was set on foot by the *Collegium Defensorum Almae Domus,* under the leadership of the late Cardinal Lorenzelli (*Annali della Santa Casa*), and through the pamphlets by P. Ilario Rinieri, S.J. and Professor Gebhard Kresser, gives additional value to the final verdict of the learned author in his second volume. He sustains his thesis with the utmost fairness, showing that the House of Loreto is an entirely different structure from the one at Nazareth, as attested by those who had seen the latter before 1291, when the translation is said to have taken place. The original dwelling of the Holy Family was a cave. Moreover, at the time (1291) there existed at Loreto a shrine which no record of that date mentions either as miraculously disappearing or as being replaced by another building that was transported over the sea by angels. The first claim of such a translation is made in 1472, that is to say 181 years after the supposed miraculous event. There is mention of a miraculous statue here, as at many other shrines, but nothing more. The testimony of Sovereign Pontiffs and the references from other authorities indicating belief in the miraculous translation of the Nazareth home at the beginning of the sixteenth century rests solely upon a manuscript by Teramano (1480), stating the belief—"ut pie creditur et fama est". Copies of this record were regularly given to the pilgrims who came to Loreto from different places. Shortly after this the host of visitors to Loreto led the syndic of the township, Girolamo Angelita, to formulate a statement of the tradition as resting upon definite and authentic chronicles preserved in the archives of the municipality. This statement

he presented in person to Pope Clement VII, with a request for official approbation. Thus a high and trustworthy authorization was given to a document which, as the Angelic Doctor expresses it in the language of the Divina Commedia—

> Pie volte piega
> L'opinion corrente in falsa parte,
> E poi l'affetto lo intelletto lega.

After carefully examining the history of the documentary evidence regarding the Loreto tradition, the author makes an excursion into the local surroundings of the Nazareth home, and compares the present Holy House of Loreto with the dwelling at Nazareth as it was before the period of the supposed translation. Pilgrimages to the Holy House in Palestine go back to early Christian days, and we have the records of St. Epiphanius in 360 and SS. Paula and Eustochium shortly after. Jewish traditions from the time of the Bar Cochba insurrection in 135 are also traceable, so that, with the evidence derived from recent excavations, it is quite possible to reconstruct the original grotto of the Annunciation as it was before the Crusaders were able to add their testimony to the condition of the place. Archeological search by experts unprejudiced and independently of each other, like the Russian Daniel, the Greek Phokas, and the German Dietrich, shows that the home of the Holy Family at Nazareth was a tortuous cave formed by the chalk stone that faces the hillside of Djebel-es-Sich. The cretaceous limestone projections allowed additions of masonry rounding out the adjacent spaces for an approach and atrium or gateway. The parts of the original habitation that are laid bare do not fit the measurements of the Loreto sanctuary; and in the character of the material they are different. Furthermore, the walls of the Loreto sanctuary are of stone taken from the quarries at Monte Conero near Recanati, while the composition in the upper brickwork suggests the same local source. In short, the evidence is so completely against an identification of the Loreto and Nazareth grottoes in form and material that an unprejudiced critic must side with Dr. Hueffer on this ground alone, and apart from the fact that the tradition itself can be traced to a spurious source.

It would take us too far afield to enter into the literary and historical details which Dr. Hueffer has gathered in substantiation of his argument that there is no real ground for identifying the Santa Casa with the Nazareth home of the Holy Family. While this conclusion in no wise affects the faith and piety of those who honor Our Lady at the shrine of Loreto, the truth is more important than a cherished tradition, seeing that in view of the modern critical atti-

tude pious fictions are likely to do harm. Accordingly we can only thank the author for his candid disenchantment. Dr. Hueffer's volumes will doubtless soon be translated into other tongues, and Catholic apologists will recognize his painstaking and conscientious labor. The typographical arrangement of the work is in keeping with the important theme here so ably and thoroughly discussed by a scholarly and faithful son of the Church.

A PAROCHIAL COURSE OF DOCTRINAL INSTRUCTIONS for all Sundays and Holydays of the Year. Based on the Teachings of the Catechism of the Council of Trent. Prepared and arranged by the Rev. Charles J. Callan, O.P., and the Rev. John A. McHugh, O.P. With an Introduction by the Most Rev. Patrick J. Hayes, D.D., Archbishop of New York. Vol. IV. Moral Series, vol. II. New York: Jos. F. Wagner. 1922.

THE PREACHER'S VADEMECUM. Sermon Plans for Sundays, Feasts of Our Lord and the Saints, Advent and Lenten Courses, Forty Hours, May and October Devotions, and Special Occasions. By two Missionaries. Translated from the French. New York: Jos. F. Wagner. 1921.

PLANS DE SERMONS POUR LES FETES DE L'ANNEE. Tome I. De l'Avent à la Saint Pierre. Tome II. De la Saint Pierre à l'Avent. Par J. Millott, Vicaire Général de Versailles. Paris: Pierre Téqui. 1921. Pp. 382 et 372.

SHORT SERMONS ON THE EPISTLES AND GOSPELS of the Sundays of the Year. By the Rev. F. P. Hickey, O.S.B., Monk of Ampleforth Abbey. New York, Cincinnati, Chicago: Benziger Brothers. 1922. Pp. 228.

THE ASCENT OF CALVARY. By Père Louis Perroy. Authorized translation from the French by Marian Lindsay. With Introduction by the Most Rev. John J. Glennon, D.D., Archbishop of St. Louis. New York: P. J. Kenedy and Sons. 1922. Pp. 336.

A DREAM OF HEAVEN and Other Discourses. By Robert Kane, S.J. Longmans, Green and Co.: London and New York. 1922. Pp. 222.

LA REPOS ET LA SANCTIFICATION DU DIMANCHE. Par Paul Feron-Vrau. Paris: Maison de la Bonne Presse. 1922. Pp. 79.

The supply of sermon literature appears to be keeping pace with the demand. Nor can we complain of the quality and practical

value of the matter offered to the clergy as models of their discourses to the people. Mgr. Henry in his admirable comments periodically published in the REVIEW points the way in which such material may best be used so as to beget results in the hearts of the listeners.

Among the standard courses to which any preacher of Christian doctrine may go to fill his mind in preparation for catechetical or homiletic instruction the *Parochial Courses* prepared by the Dominican Fathers Callan and McHugh holds, as has already been said in reviewing the preceding volumes of the series, a decidedly leading place. The selections of moral teaching for Pentecost and the twenty-four following Sundays in the present volume cover every conceivable condition of audience, and lend themselves to all sorts of occasions, besides suggesting ways to further development of the matter, so that the Course may be repeated without loss of attractiveness.

The *Preacher's Vademecum* differs from the Dominican Parochial Course in being less didactic and catechetical, simply aiming at providing alternative considerations in varied forms (two, three or four plans) of the truth and mysteries of faith, of the liturgical festivals and popular devotions throughout the entire year. There is rich food of thought and illustration, plain analysis, and good expression to recommend this large collection of short sermons adapted from the French.

Similar in construction and purpose to the foregoing are the *Plans de Sermons* by the Abbé Millot. The author lays stress throughout on the reform of family life and on education of the young, and this gives to his sketches a thoroughly practical air. The *Plans* are full of suggestions which allow a preacher to adapt himself to different classes of hearers.

Father Hickey's *Sermons on the Epistles and Gospels* include some texts of feasts like the Immaculate Conception. They are couched in simple language, and the points of each homily are given after the text in advance. These sermons are short, three or four pages. As they are intended to explain the Scriptural selections of Epistle and Gospel one would wish more attention were paid to a proper exegesis. The fig tree cursed by our Lord bore no fruit, "because it was not the time of figs". The disappointment of Jesus was not due to the appearance of leaves fully developed beneath which one would naturally expect fruit, because "the fruit of the fig tree is formed before the leaves open". If it was not the time of figs (which is in the midsummer, and this was April) the explanation does not satisfy the inquiring mind of the modern reader or hearer. Pliny gives a better explanation by reminding us of the horticultural methods of the eastern fig-growers. It is one of the

defects of the popular commentators of the New Testament, including the Westminster Version, that these real difficulties in our Gospel readings are not explained.

The Ascent to Calvary, though intended chiefly for Lenten reading, will serve its purpose at all times because of the ingenious and attractive interpretation given by the author of the Via Crucis which the following of Christ demands us to know and meditate upon. We have rarely taken up a volume on similar subjects which has held us like this one with the spell of its special fascination both in imagery and beautiful language, well preserved in the English version by Marian Lindsay.

A Dream of Heaven is a New Year's Eve sermon preached in the Jesuit Church of St. Francis, Dublin. It is one of the seventeen sermons delivered on various festive occasions. The topics embrace Golden Jubilees, patriotic feasts, and lectures on literary themes. The varied interests covered are best indicated by some of the titles, such as "Fiction a Fine Art"; "Roots of the People's Power"; "The Meaning and the Music of the Holy Name"; "Beatification of Madame Barat"; "The Beauty of God's House"; "November Leaves" (Thoughts about Purgatory), etc. The collection is marked by a good English style and a certain originality of form which gives it a distinctly literary turn.

Le Répos et la Sanctification du Dimanche by Paul Feron-Vrau is not a sermon or homily; rather, it is a popular exposition of the divine law ordaining the Sabbath rest and worship. It gives the primary reason for the institution of Sunday, the causes that lead to its profanation, and the dire results to civilization and morals that spring from its non-observance. Next the author suggests what can be done both in the civil and religious order to secure the beneficent fruits of Sabbath observance, by an apostolate of prayer and reparation.

DIALOGI NOVICIORUM LIBRI QUATTUOR ET CHRONICA MONTIS S. AGNETIS. Volumen VII, Operum Omnium Thomae Hemerken a Kempis, can. regul. Ord. S. Augustini. Adjectis epilegomenis, adnotatione critica ad codicem manuscriptorum, edidit Michael Josephus Pohle. Friburgi Brisgov. B. Herder et Soc. 1922. Pp. 621. Herder Book Company: St. Louis, Mo.

The beautiful edition of the *Opera Omnia* of Thomas à Kempis by Dr. Pohle is complete with this volume, the seventh—if we except that of a biography by the same editor, with critical appreciation of the saintly monk and his work. We have here the most comprehensive and critical collection of the famous mystic's writings. The

editor, with special advantages of a long residence as teacher in the town where Thomas lived, has had access to the authentic manuscript sources and records of the traditions in the community where the author of the *Following of Christ* spent his life. That he has used his authorities to the best advantage as an interpreter is evident from these volumes, for which every lover of such lore will commend him.

The present volume begins with a prologue of the "De Contemptu mundi", to the novices. Then follows a familiar conversation between the novice and the master, setting forth the advantages as well as the dangers, trials and temptations of the religious life. By way of illustration confirming the blessedness of a true vocation to an undivided service of God, the author, in his second, third, and fourth books, gives a number of biographical sketches of saintly religious. Their spiritual sayings and sundry striking incidents in their lives present a vivid picture of the religious community spirit of the days of Thomas Hemerken. The second part of the volume contains a history or chronicle of the Convent of St. Agnes, where the writer spent his days, from its foundation, and great praise of the saintly Master Gerard, who is called "Magnus". There are further notes from the same hand about persons and places connected with the community at Agnetenberg, though not of it. The critical value of the edition is above all praise.

COMMENTARIUM IN CODICEM JURIS CANONICI AD USUM SCHOLARUM. Lib. II, De Personis. Pars I. De Clericis. Sectio I, De Clericis in Genere; Sectio II, De Clericis in Specie. Lectiones quas alumnis Collegii Brignole-Sale pro Missionibus exteris habuit Sac. Guidus Cocchi, C.M. Taurinorum Augustae: Petri Marietti. 1922. Pp. 243 and 451.

The feature that at once strikes the reader of P. Cocchi's commentary is the analytical and systematic method in which he presents his subject. This eminently commends it as a text book. The student gets a survey at the outset of what is to be discussed, and that in the various relations to its parts. The method is of course not new, as it belongs to the Aristotelian and Thomistic schools generally; but we know of no presentation of Canon Law that so minutely follows the logical and causal sources of legislation, and thereby helps not only the reason to understand the motives, but the memory to retain the enactments. Here and there the author adopts the catechetical method of question and answer, which likewise serves the general pedagogical purpose he has in view.

As to the matter, the first of the two modest volumes treats, after the customary definitions and *canones proœmiales,* of the various obligations, rights, privileges of clerics; the bestowal of ecclesiastical offices, and the conditions leading thereto; the forfeiture of benefices and powers, and the reduction of a cleric to the condition of the laity. The second part, which is a fuller development of the ecclesiastical status in its hierarchical concept, discusses the canons relative to the Supreme Pontificate. Here the functions of a General Council are explained in connexion with the extent of papal authority. Next follow the chapters dealing with the institution of Cardinals, the Roman Curia, and the functions of papal legates. The chapter on Patriarchs, Primates, Metropolitans, Vicars and Prefects Apostolic, diocesan administrators and inferior prelates includes the regulations and proceedings regarding provincial councils (plenary). The jurisdiction and powers of bishops and their coadjutors form a distinct group of comments, followed by the canons that regulate diocesan synods, the powers and limitations in authority of vicars general, chancellors, and synodal officials, consultors, canons of cathedrals and vicars forane. The section concludes with the definition of parochial representatives, their rights, privileges, and duties. A separate chapter is devoted to *rectores ecclesiarum* as distinct from the *parochi* and the *vicarii paroeciales.*

P. Cocchi's work will be completed in three more books, besides the second part of Tome II, "De Religiosis—De Laicis". There remain to be discussed the tracts De Sacramentis, De Cultu Divino, De Magisterio, De Beneficiis et Bonis Ecclesiasticis, and two treatises De Processibus and De Delictis et Poenis. These are to appear at an early date. As the author has been able to make references to the more recently approved commentaries dealing with his subject there is no room for criticism, and Cocchi's manuals can be safely recommended for scholastic use.

THE HOME WORLD. Friendly Counsels for Home-keeping Hearts. By Francis X. Doyle, S.J. Benziger Brothers: New York. 1922. Pp. 192.

It is a sign encouraging to the priest that his pastoral work is being promoted by a number of helpful books treating of Catholic home life. Within quite recent times three notable books on this line have appeared. All of them have been written by Jesuits. It might almost seem as though the ever alert Company of Loyola were heralding a crusade for the saving of the home. There was first Father Conroy's piquant and picturesque *Talks to Parents,* published in 1919. Then came Father Scott's *You and Yours,* an in-

cisive and comprehensive study of the antecedents and the constituents of the home and the family. Before us we have Father Doyle's *genre* pictures of the Catholic home, a choice collection of "friendly counsels for home-keeping hearts". The titles of some of the leading chapters will best suggest its trend of thought—Cherishing the Home, Building the Home, Happiness at Home, Sorrows and Death, The Home Feast of Mothers and Children, Love, the Motive Power of Life, and so on. These tell of the home spirit, its atmosphere. Others, as the Family Album and Baby Shoes, skip in *scherzo* movement. Still others, such as Moral Courage in the Home, The Bane of Home Life, Work, pursue a more serious vein. On the whole the pleasant and the serious blend in due proportion in these papers even as they should within the home itself. The book, if spread wide amongst the people, will help to cherish and perfect family life and thus safeguard and promote the well-being alike of State and Church. With this in view the volume is issued in a special cheaper paper-bound edition.

THE IDEAL OF REPARATION. By Raoul Plus, S.J. Translated by Madame Cecilia. Benziger Brothers: New York. 1922. Pp. 156.

The author dedicates this work "to those Christians whose eyes are open and who have a heart, to those alone and to no others. Those who are not resolved to be generous", he adds, "need read no farther". It is to be hoped that the message which the booklet bears will reach countless multitudes of souls generous enough to heed it. And if perchance it fall under the eyes of others who are conscious of their lack of the generosity demanded by the author, they will disregard the brusque, though well-meant warning, and will read right on, trusting that the very appeal will engender nobler aspirations. On the face of it the message is to the heart. Nevertheless it reaches the heart through the head. It is not simply nor even immediately emotional.

It reasons out and confirms by abundant illustrations a thesis in three parts: why, by whom, and how reparation should be made. Why? Because reparation is an obligation. Our Lord wants it; and the moral conditions of our age demand it. By whom? By all Christians; by religious; by priests. How? By fervent fulfilment of the Christian duties of life and by following the leadings of grace. These methods are for all the faithful. Priests and religious will aim at higher things: at self-immolation; at complete surrender; even at voluntary suffering and steadfast choice of the King's highway. Evidently in such matters processes and methods grade themselves evenly; from the voluntary acceptance of what Providence

sends or permits, up to the eager seeking of the cross; the passion of heroes who can in all sincerity say not only *non oportet gloriari in cruce* but *cum Christo crucifixus sum.* Happily such heroes are still with us, and the present little book on their *Ideal* will help to multiply the number. Fortunately the original has found a worthy English rendering, a translation that hands over to the colder temperaments of the North thoughts and aspirations which some of us are wont to regard as indigenous and acclimatable only in the soul and speech of the Latin or the Celt. The language of the heart is international, and is ubiquitously understood, if it be not mutilated by its medium. In the present case the name of the translator forfends any such disaster.

MUSA AMERICANA. I. Patriotic Songs—II. Home Songs—III. Latin Odes in Classic Meters (original)—IV. The Deserted Village (Goldsmith)—V. Julius Caesar (Shakespeare's Drama)—in Latin meters, with English text. By Anthony F. Geyser, S.J., A.M., Prof. Latin Literature, Campion College, Prairie du Chien, Wisconsin. Loyola University Press, Chicago. 1922.

Not only ecclesiastical students but many priests who have retained a taste for the classics of ancient Rome, or of the early Christian Fathers and the Latin hymnody of the liturgy, will be delighted to browse in this *hortus deliciarum,* with its transplanted flowers of true poetic genius. In the Catholic Church the Latin tongue has remained a living language not merely through the liturgy but by the fact that immortal Rome, when to-day she speaks her mind by laws and by counsels to the leaders of the faithful throughout the world, still uses the language of the ancient Pontifex Maximus. If her pronunciation has slightly changed to meet the Itala speech of the age of Dante still on the tongue of the modern Tuscan, it is precisely because she does not regard the Latin language as a relic of Augustan antiquity, but adapts herself to the modern Roman (not the Italian), just as the Victorian adapts himself to a pronunciation that differs from that of Chaucer or of the Tudor.

Fr. Geyser gives us musical versions of the "Star-spangled Banner", of "Come Back to Erin", "Hail Columbia, Happy Land", of the "Last Rose of Summer", "Home, Sweet Home", "Lead, Kindly Light", and many of the popular songs cherished by all classes. The Latin version in each case retains the exact rhythm of the English songs, and is therefore rather accentual than quantitative, thus following the style of the medieval latinists and poets whose muse sings in Breviary and Missal. But in the third series, where the author chants his own memories, observations, and aspira-

tions, we have an excellent assortment of the purely classical forms in asclepiad, sapphic, glyconic, archilochian, and alcaic verse. The Latin of "Sweet Auburn, Loveliest Village of the Plain" is Virgilian hexameter, and answers all the requirements of the Horatian school. Incidentally the beauty, and above all the value of the Latin language in the expression of exact and precise thought, are shown by a comparison with the English version. Where the Roman uses but twenty signs to express his sentiment, the English singer needs thirty or forty. Note for instance out of many samples Tom Moore's

> Erin, the tear and the smile in thine eyes
> Blend like the rainbow that hangs in thy skies;
> Shining through sorrow's stream,
> Sad'ning through pleasure's beam,
> Thy suns, with doubtful gleam,
> Weep while they rise.

which in Latin, preserving the same meter of the air "Aileen Aroon", reads:

> Risus, Hibernia, et lacrimae,
> Arcus ut pluvius uniunt se.
> In maestis radians,
> In laetis lacrumans,
> Sol tuus fluctuans,
> Oriens flet.

Literary Chat.

Meditations on Our Blessed Lady for every day in the month of May by the French Sulpician Fr. J. Guibert is a volume particularly designed for the use of ecclesiastical students during the morning preparation for Mass in the month of May. The translation is made by one who is not only familiar with good English style but at the same time realizes the value of terse and simple expression to aid reflection and spiritual converse. Whilst the chapters are disposed for meditation, they furnish good matter for the composition of sermons, and thus merit the attention of preachers and those who give conferences in illustration of the glories of the Mother of Christ. (O'Donovan Brothers: Baltimore.)

English Lyrics and Lancashire Songs, by George Hull (Preston, England), is a collection of varied themes in musical verse, heart songs and sonnets, and chants of home-longings, many of which appeal to the religious sense of the priestly reader. "Ode to a Sister of Notre Dame", "The Month's Mind of Father Thomas", "Father Richard Dunderdale", "Theobald Matthew" are compositions which, while revealing a touch of personal attachment, are calculated to awaken larger echoes of grateful chords in the Catholic heart. We note a tribute "To Orbey Shipley" among others which keeps alive the memory of a noble soul hardly understood in his busy life. Perhaps the best characterization of the sentiments generally expressed in the volume as well as of the poetic quality is found in the lines "To a Friendly Critic":

> "Good friend, grieve not because in my poor song
> I often linger long

Upon the mingled tales of joys and woes
Our inner lives disclose.
Let this suffice us; since the world within,
Where grace makes war on sin,
Is parent of the mighty world without
Where nations strive and shout.
For God has placed the everlasting soul
Above creation's whole;
And takes, amid His countless works divine,
True care of thee and thine.
From Him those sorrows come that chasten joy
Not those which peace destroy;
And man, if he will only do His will,
Holds much of Eden still."

Patriotic and particularly Lancashire sentiment does not obscure the author's genuine sympathy for dear old Ireland, as is shown in the eulogy of the old parish of his boyhood, under the title "The Little Church under the Hill". (James Kitching: Preston.)

A remarkably fine selection of illustrations of sacred art products comes to us from Mayence, Germany. Many pastors will find their taste for beautiful vestments and sacred vessels abundantly satisfied by a choice among the models of the guild masters whose race has not been extinguished by the ravages of the recent war. High artistic symbolism and originality mark many of these works of art and place them in sharp contrast with the commercial machine-made articles offered in American markets. Our protective tariff is of course some hindrance to the introduction of German ecclesiastical paramentics of real value. But even so, there is a saving margin since central European industries are obliged to produce at the lowest rate of exchange. In any case, the encouragement given to labor of such superior character and genuine worth deserves consideration. St. Willis Works: Krieg und Schwarzer, Mayence, will readily furnish proof of this admirable industry in behalf of churches and sanctuaries. We have also received a series of *Colored Art Post Cards* illustrating the Old and New Testaments, some 120 designs after Robert Leinweber, which are intended not only for travellers, as souvenirs, but also for teachers of Bible classes, showing that religious artistic efforts are being maintained in the Fatherland.

A nun of Tyburn Convent has made a good translation of Abbot Columba Marmion's *Le Christ, Vie de l'Ame*. These conferences have a dogmatic value. They explain the mysteries of Grace through Christ in a form that appeals to persons of spiritual culture and especially to the educated among religious. Christ, as the efficient cause of all grace, is shown in His operations through the Sacrament of Baptism, Penance, and the Holy Eucharist; but throughout the appeal is to the Spouse of Christ in her union with the mystical body, the Church. There is at the conclusion of these retreat talks a luminous dissertation on the place that devotion to the Blessed Virgin holds in our spiritual life; and another on the heavenly heritage, the final term of our adoptive predestination. The points or contents of each conference are summarized separately and show their logical and spiritual coherence. (Sands–Herder).

Archbishop De Guébriant's letter in the May number of the ECCLESIASTICAL REVIEW, concerning the needs of the abandoned and spiritually as well as physically starving people of Russia, has thrown light on other distressing details of the Catholic colonies in the valley of the Volga and around the Black Sea in southern Russia. It appears that the Bishop of Tiraspol, Dr. Joseph Kessler, and a priest, Father Nicolaus Meier, both sentenced to death by the Bolsheviki authorities, managed to escape the vigilance of their captors and flee to America. They are at present in Kansas, where a colony from the Volga district had previously settled on the meagre farmland that offered them shelter. Some of these colonists were former subjects of the Bishop and of Father Meier, who at one time had charge of a Russian district with some eight thousand souls. Under the inspiration of the local

clergy and with great personal sacrifice, these colonists have undertaken to help their brethren at home. But their call for sympathy is lost amid the numerous appeals for charity elsewhere, though the Bishop of Bismarck and some priests who are of a kindred race are doing their utmost to assist these Catholics who are in danger, through sectarian philanthropy, of being alienated from the ancient faith to which their fathers clung through many harsh persecutions.

The Life of St. Walburga, by the author of a recent biography of St. Hildegarde, Francesca Maria Steele, is an effort to illustrate the twofold apostolate of a perfect religious who combined the active with the contemplative life. The Saint had entered the Benedictine monastery that she might therein cultivate the love of Christ in the spirit of obedience. From that love sprang a wonderful fecundity of apostolic labors which made her a chief partner in the conversion of Bavaria and Frankonia. Her two brothers, Willibald and Winnibald, were the associates of St. Boniface; and St. Lioba, the sister of the Apostle of Germany, had been St. Walburga's novice mistress in England. They both went with St. Thecla, also a cousin of St. Boniface, to help the missionaries on the Continent. The completed biography of the Saint by the Bollandists still awaits publication. Meanwhile we get a fair glimpse of it in the present volume. The statement of Miss Steele that the plant of the Bollandist Press for the material of this Life was destroyed in the Great War by the Germans is not quite true; but the authoress evidently does not pretend to write a critical or faultless history of St. Walburga.

The Novena to the Holy Ghost, a brochure of forty-eight pages, compiled by Father Elliott, C.S.P., comes just in time for the Pentecostal season. Like all else emanating from the soul of this devout disciple of Isaac Hecker, the spiritual exercises set forth in the booklet combine solid doctrine with spiritual unction. Introduced by an extract from the Encyclical of Leo XIII, on the Holy Ghost, the devotions selected for each day of the Novena consist of a portion of the New Testament followed by a spiritual reading. The latter is invariably illuminating and inspiriting. The material lends itself for use in public, though probably the meditant in private will find it more suggestive. (New York: The Paulist Press.)

Books Received

SCRIPTURAL.

A Handbook of Scripture Study. By the Rev. H. Schumacher, D.D., Professor of New Testament Exegesis, Catholic University. Vol. III: The New Testament. B. Herder Book Co., St. Louis. 1922. Pp. 317. Price, $2.00.

THEOLOGICAL AND DEVOTIONAL.

Operum Omnium Thomae Hemerken a Kempis. Vol. VII. I: Dialogus Noviciorum in quattuor partes distinctus. II: Chronica Montis Agnetis. Editore Michael Josephus Pohl, Ph.D. Pp. vi—622 cum 6 tabulis photogr. Pretium, $3.75.

Loreto. Eine geschichtliche Untersuchung der Frage des Heiligen Hauses. Von Prof. Dr. Georg Hueffer. I. Band: Pruefungen der Legende aus den Loreto-Quellen. 1913. Seiten viii—280. II. Band: Pruefung der Legende aus den Nazareth Quellen. 1921. Seiten viii—205, mit 14 Abbildungen. Aschendorff, Muenster Westphalen. Preis, 48 *Mk.*

CONSIDERATIONS FOR CHRISTIAN TEACHERS. By Brother Philip, Superior-General of the Brothers of Christian Schools. Authorized English edition. John Murphy Co., Baltimore. 1922. Pp. 405. Price, $1.75 *postpaid.*

HOMILETICS OR THEORY OF PREACHING. By Joseph Gowan, author of *Preaching and Preachers, The Conscience,* etc. Elliot Stock, London. 1922. Pp. 407. Price, 6/— *net.*

THE "SUMMA THEOLOGICA" OF ST. THOMAS AQUINAS. Part II (Second Part): QQ. LXXX–C. Literally translated by Fathers of the English Dominican Province. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. vi—270. Price, $3.00 *net.*

THE DIVINE STORY. A Short Life of Our Blessed Lord Written Specially for Young People. By the Rev. Cornelius Joseph Holland, S.T.L. Blase Benziger & Co., Inc., New York. 1922. Pp. x—223. Price, $1.10 *postpaid.*

MEDITATIONS ON OUR BLESSED LADY. For Every Day of the Month of May. By the Very Rev. J. Guibert, S.S. Authorized translation. O'Donovan Bros., 211 Park Ave., Baltimore. 1922. Pp. 158.

LIFE OF ST. JOHN FRANCIS REGIS, of the Society of Jesus. By Robert E. Holland, S.J. Loyola University Press, Chicago. 1922. Pp. x—145.

L'ÉVANGILE DE NOTRE-SEIGNEUR JÉSUS-CHRIST LE FILS DE DIEU. Par Dom Paul Delatte. 2 vols. Alfred Mame & Fils, Tours. 1922. Pp. xi—506 et 390. Prix, 30 *fr.*

MARIE THÉRÈSE COUDERC. Foundress of the Congregation of Our Lady of the Cenacle. By C. C. Martindale, S.J. Benziger Bros., New York, Cincinnati, Chicago. 1922. Price, $1.75 *net.*

THE EDUCATIONAL IDEALS OF BLESSED JULIE BILLIART, Foundress of the Congregation of the Sisters of Notre Dame of Namur. By a Member of her Congregation. Translated from the French. Longmans, Green & Co., London and New York. 1922. Pp. 61. Price, $0.75 *net.*

PHILOSOPHICAL.

ELEMENTA PHILOSOPHIAE ARISTOTELICO-THOMISTICAE. Auctore Ios. Gredt, O.S.B. Volumina duo. Editio tertia aucta et emendata. B. Herder Book Co., St. Louis et Friburgi, Brisgov. 1921. Pretium, $5.00.

THE HISTORY AND NATURE OF INTERNATIONAL RELATIONS. Edited by Edmund A. Walsh, S.J., Ph.D., Regent, School of Foreign Service, Georgetown University. Contributors: Stephen P. Duggan, Michael I. Rostovtseff, Carlton J. H. Hayes, James Brown Scott, James Lawrence Laughlin, John Bassett Moore, Esteban Gil Borges, Leo S. Rowe, Paul S. Reinsch, Edwin M. Borchard. Macmillan Co., New York. 1922. Pp. xvi—299. Price, $2.25.

THE RECONSTRUCTION OF RELIGION. A Sociological View. By Charles A. Elwood, Ph.D., Professor of Sociology in the University of Missouri. Macmillan Co., New York. 1922. Pp. xviii—323. Price, $2.25.

A NEW MEDLEY OF MEMORIES. By the Right Rev. Sir David Hunter-Blair, Bt., O.S.B., M.A. Longmans, Green & Co., New York; Edward Arnold & Co., London. 1922. Pp. xi—276. Price, $5.50 *net.*

THE CATHOLIC EVIDENCE MOVEMENT: Its Achievements and its Hopes. By the Rev. Henry Browne, S.J., M.A., New College, Oxford; Professor of Greek in University College, Dublin. Benziger Bros., New York, Cincinnati, Chicago. 1921. Pp. xii—235. Price, $2.00 *net.*

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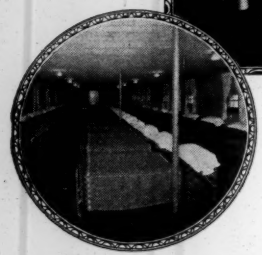

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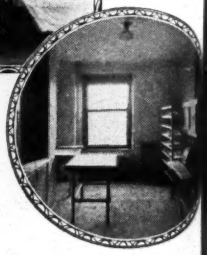

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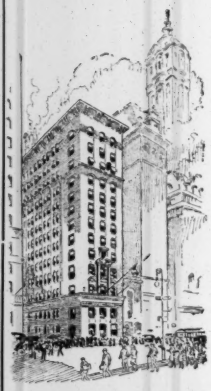

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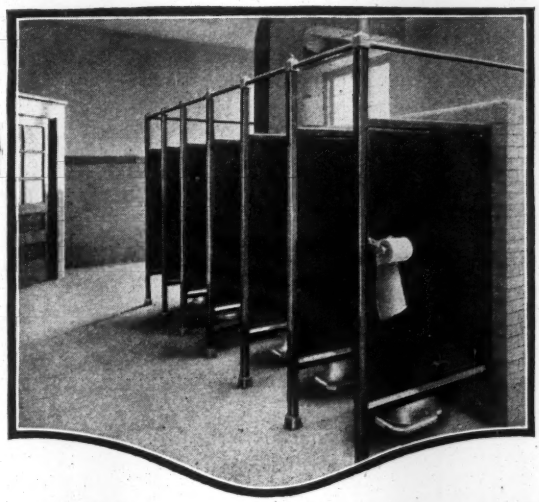

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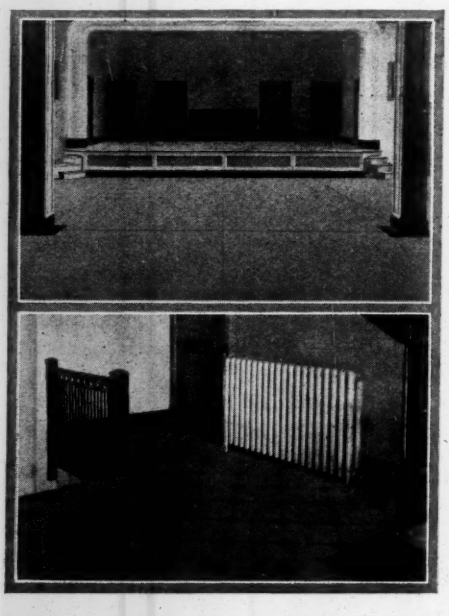

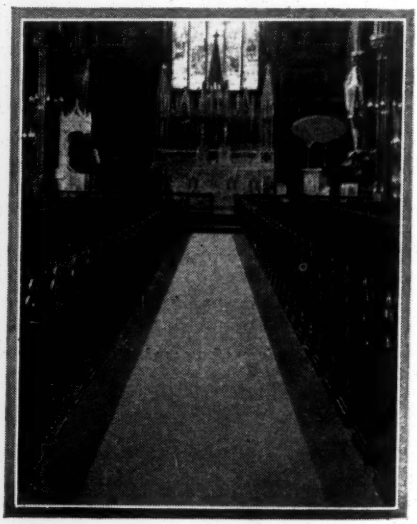

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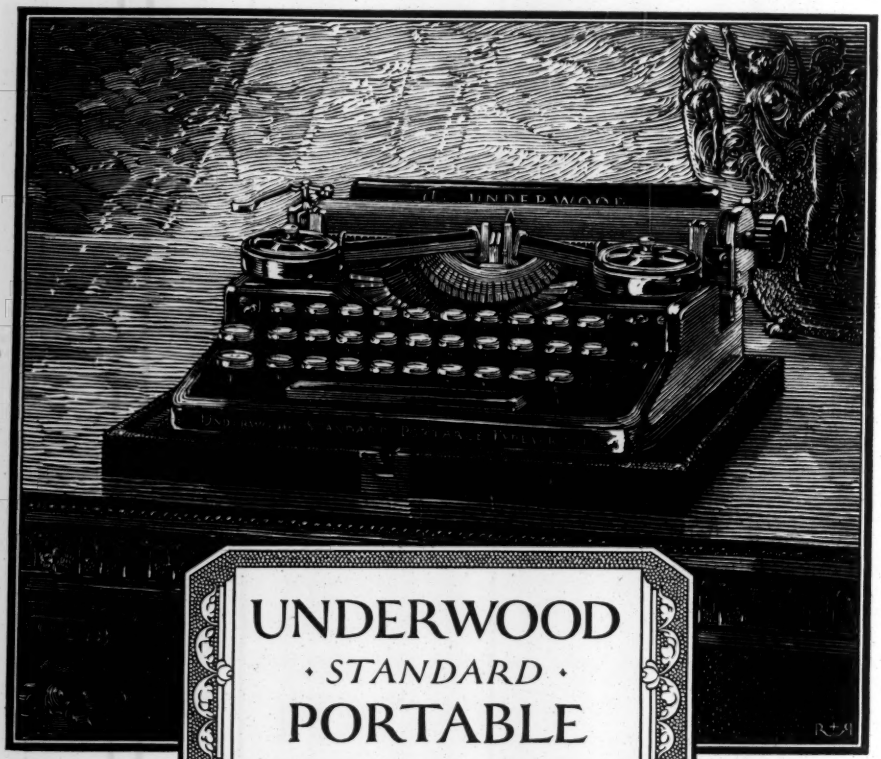

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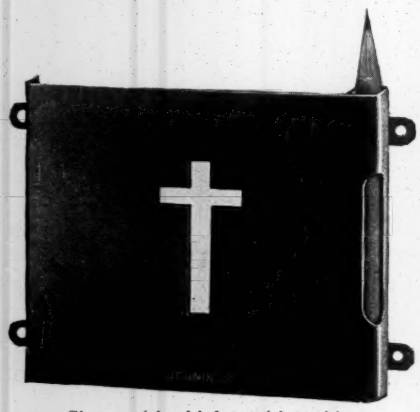

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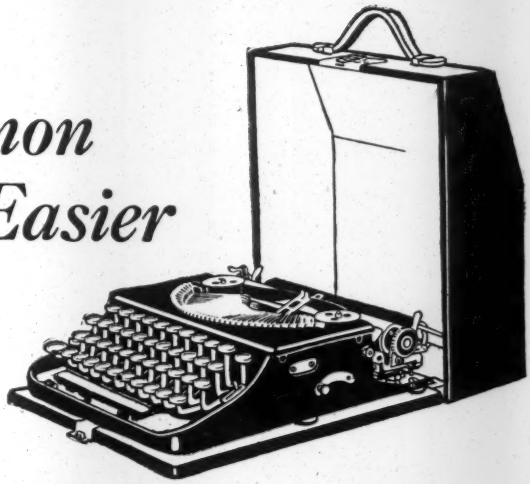

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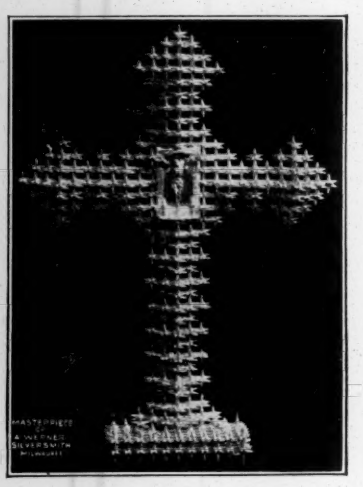

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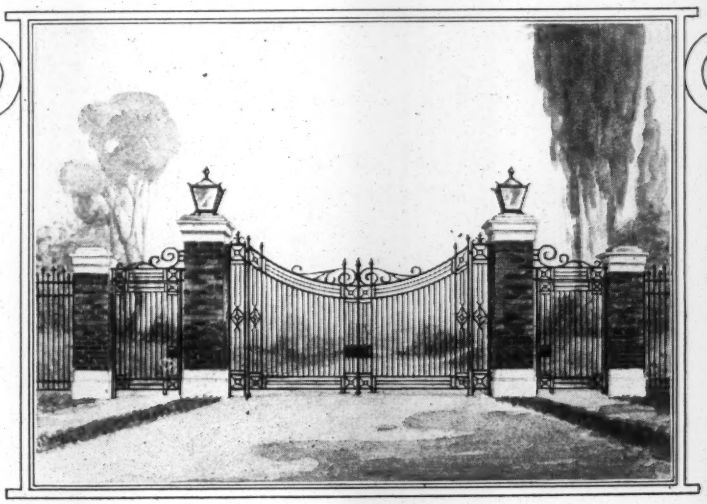

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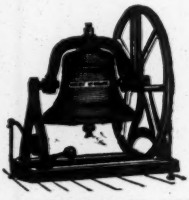

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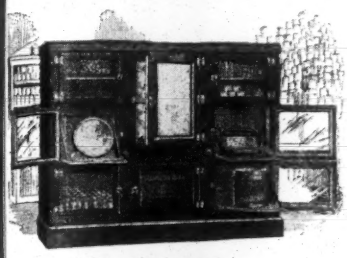

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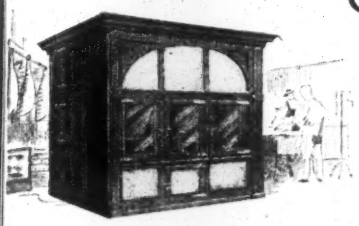

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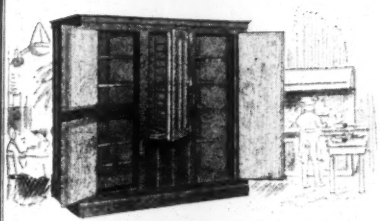

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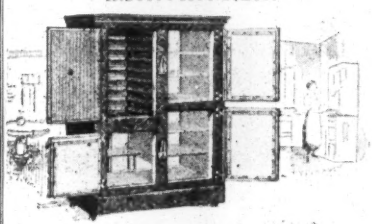

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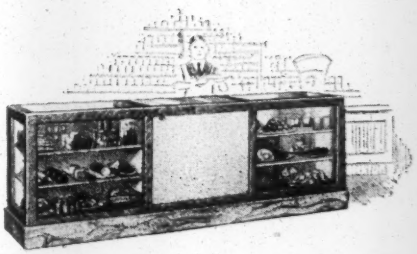

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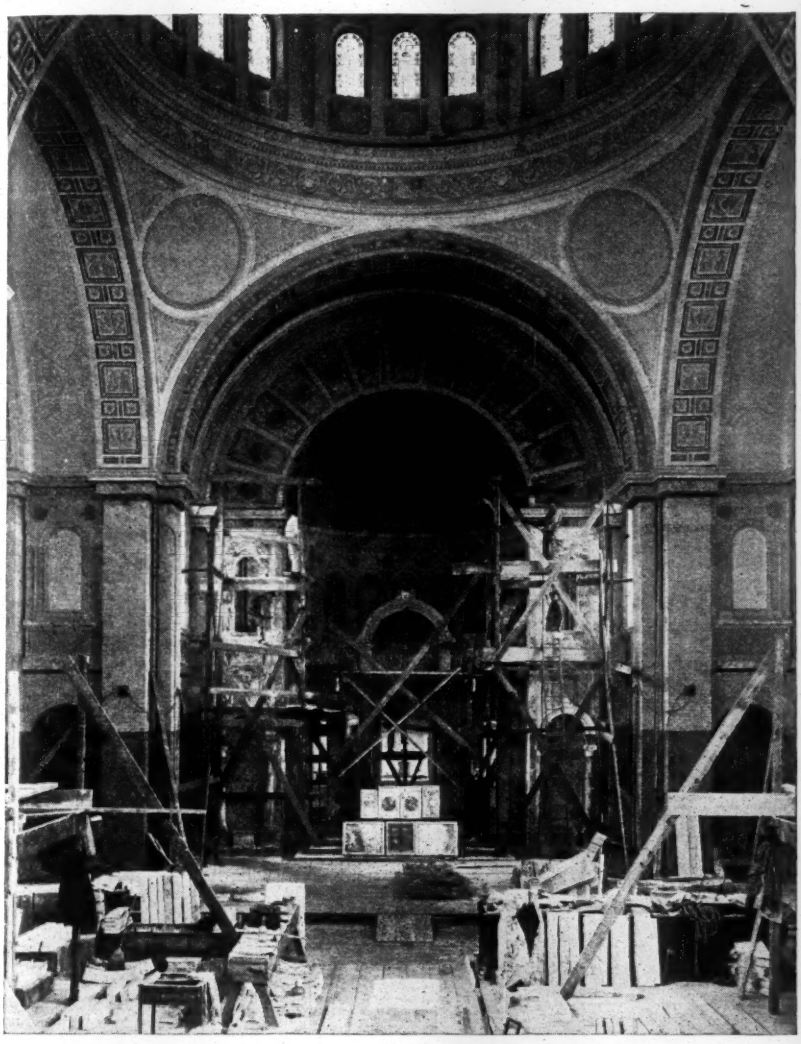

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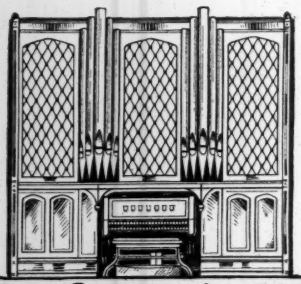

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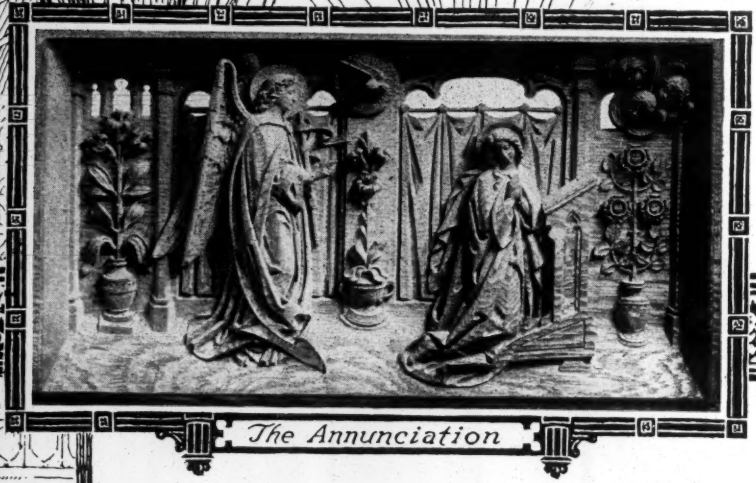

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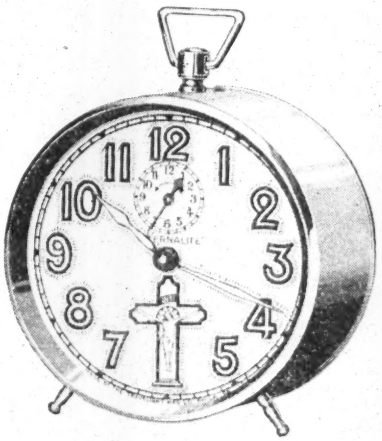

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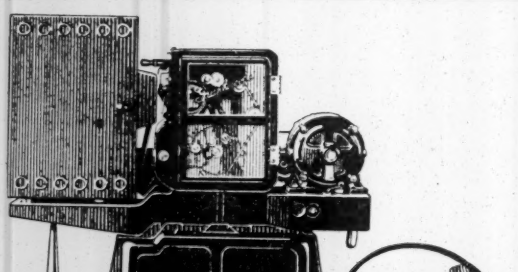

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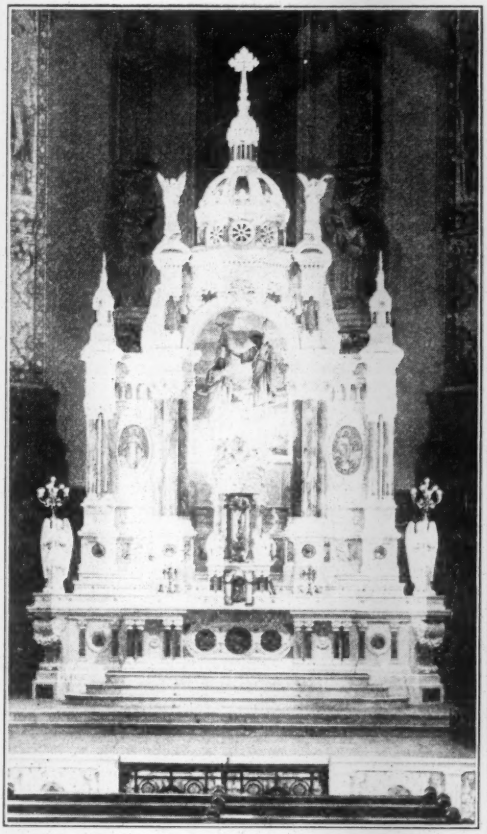

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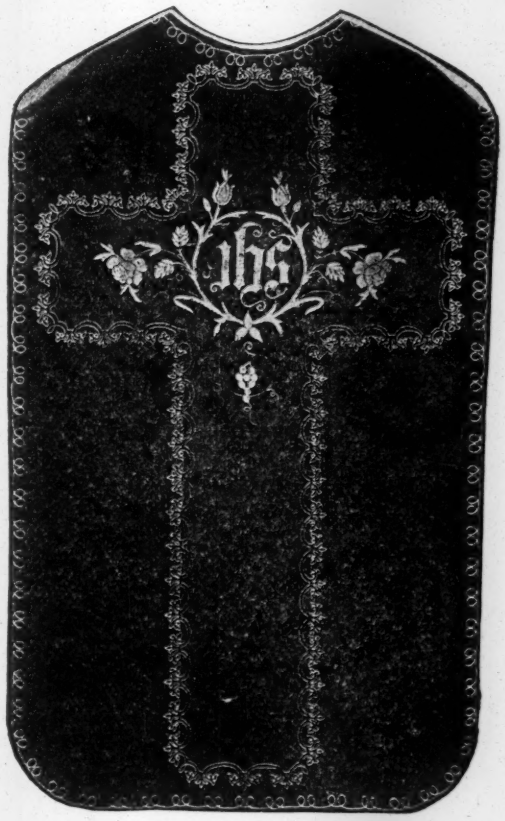

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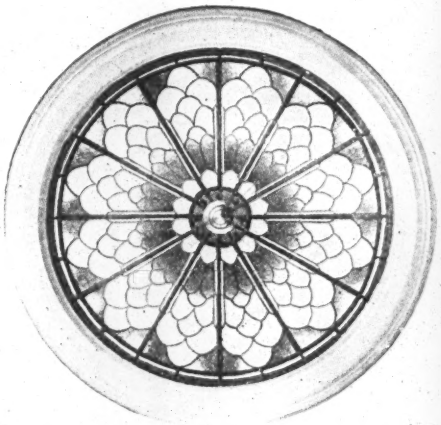

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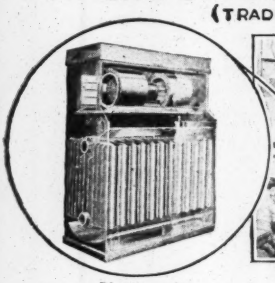

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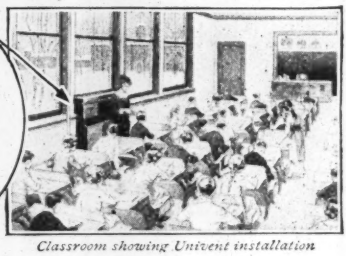

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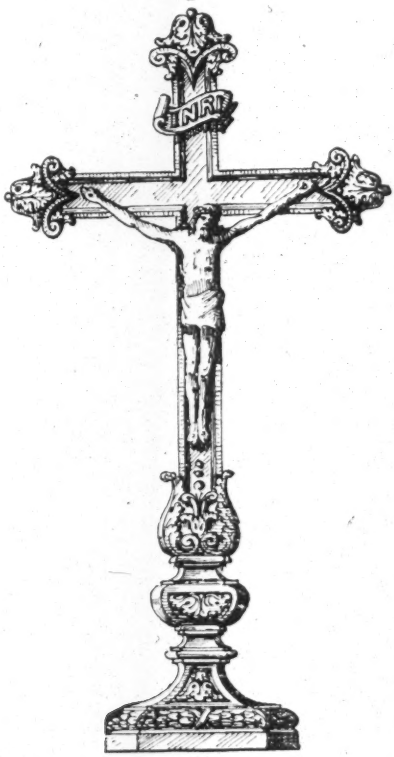

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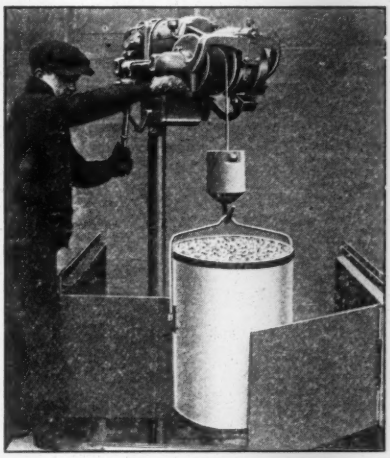

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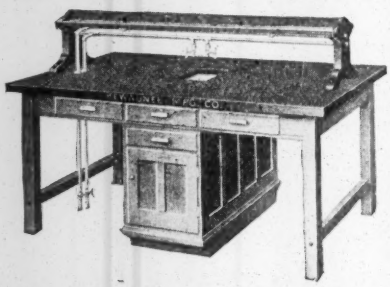

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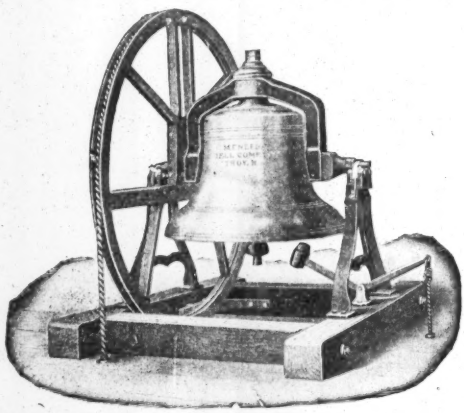

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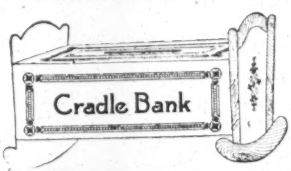

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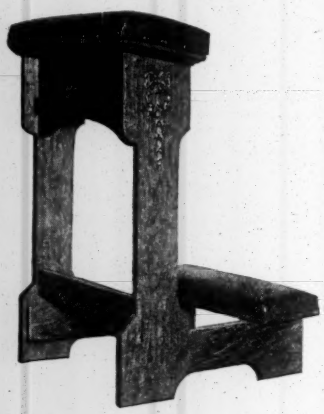

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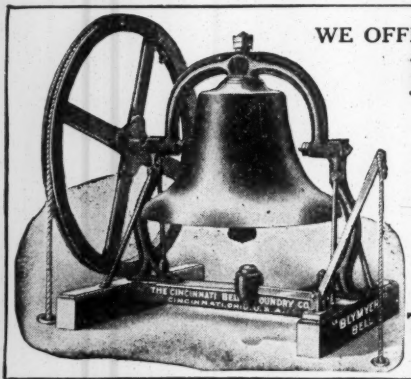

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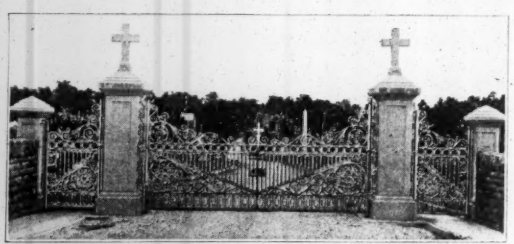

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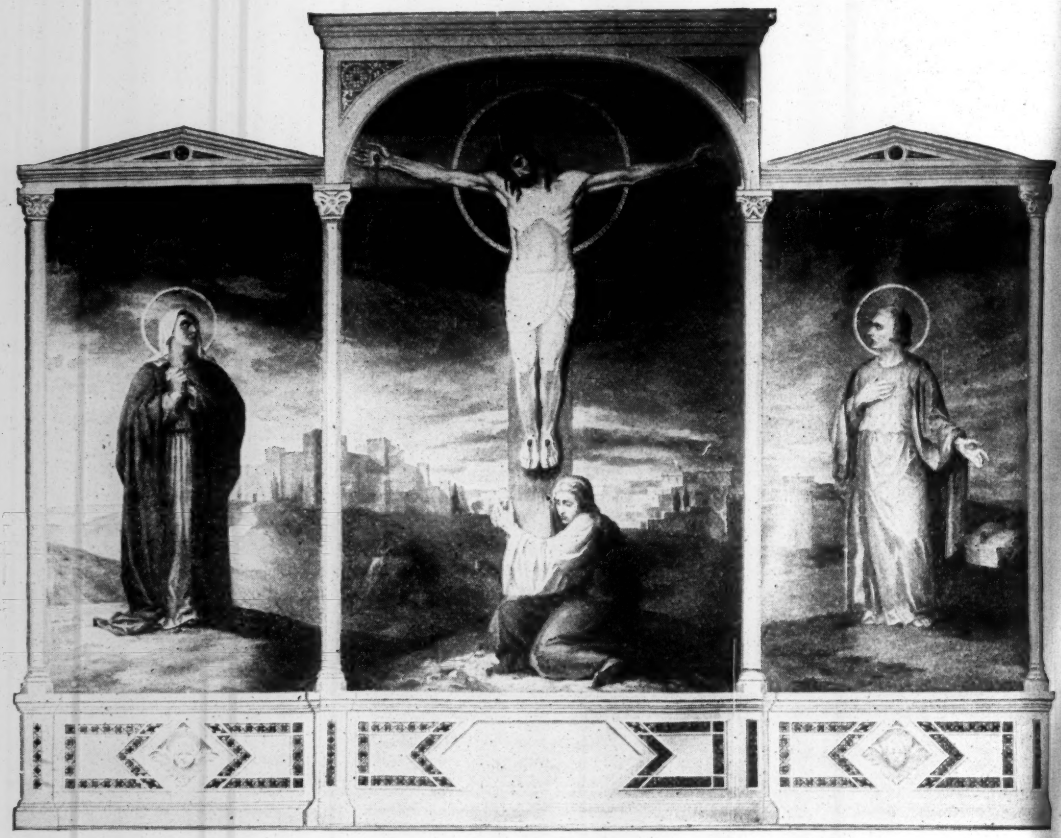

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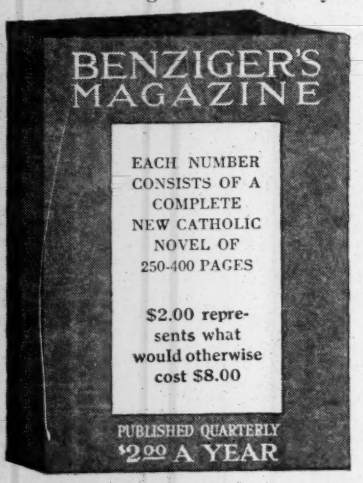
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